The
Missionary Intelligencer.

VOLUME XXX. JUNE, 1917. NUMBER 6.

Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

The Challenge to Greater Heroism.

TO-DAY carnal death is stalking in deadly stride through a whole continent. And to-day the Church must do something so splendid and so heroic as will outshine the glamour of material war. This is the hour when we must send out more men and women who are willing to live and toil and die for the Hindu, and for the Turk, and the Persian, and the Chinese, and the Japanese, and all the dusky sons of Africa. I verily believe that if the apostle Paul were in our midst to-day, with the war raging in Europe, he would sound an advance all along the line. He would call us in this hour to send out more men and women to save, and to comfort, and to heal; men and women who will lay down their lives in bringing life to their fellowmen. We must send forth new army corps of the soldiers of Christ, and we must give them more abundant means, endowing them so plentifully that they can go out into the needy places of Asia and Africa, and assuage the pains and burdens of the body, and dispel the darkness of the mind, and give liberty to the imprisoned spirit, and lead the souls of men into the life and joy and peace of our blessed Lord. If the Church would, and if the Church will, she can so arrest the attention and win the hearts of the natives of Africa and Asia with the grace and gentleness of the Lord Jesus, a grace and gentleness made incarnate again in you and me, and in those whom we send to the field, that the excellent glory of the Spirit shall shine pre-eminent, and in this hour of world-wide disaster the risen Lord shall again be glorified.—JOHN HENRY JOWETT, D.D.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first seven months of the current missionary year:

	1916	1917	Gain
Contributions from Churches	3,053	2,541	*512
Contributions from Sunday-schools	278	253	*25
Contributions from C. E. Societies	705	935	230
Contributions from Individuals	502	656	154
Amounts	$124,833 90	$147,625 27	$22,791 37

Comparing the receipts from the different sources shows the following:

	1916	1917	Gain
Churches	$73,984 66	$72,556 06	*$1,428 60
Sunday-schools	4,042 88	2,895 44	*1,147 44
C. E. Societies	4,715 48	6,304 59	1,589 11
Individuals and Million Dollar Campaign Fund	23,855 85	36,916 00	13,060 15
Miscellaneous	2,072 78	4,108 15	2,035 37
Annuities	13,925 00	23,925 00	10,000 00
Bequests	2,237 25	920 03	*1,317 22

* Loss.

Gain in regular receipts, $14,108.59; gain in annuities, $10,000; loss in bequests, $1,317.22.

Note that the gain is $23,791.37 for the first seven months. Send in your offerings and we will reach the $600,000.

Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

The war shall call out the sacrificial spirit, the heroic spirit, and thus greatly assist the missionary cause.

The Wesleyan Society received the largest income it has ever had. Its income for 1915 was a record one; that for 1916 exceeded it by $49,000.

Lord, when we pray, "Thy kingdom come,"
Then fold our hands without a care
For souls whom thou hast died to save,
We do but mock thee with our prayer.

The Presbyterian Board of Foreign Missions has a budget of two millions and a quarter, and is seeking to raise one million in excess of that amount, in order that an advance may be made at certain strategic points which offer unusual opportunities.

The English Y. M. C. A. is endeavoring to establish 500 missionary libraries in connection with their Huts for Soldiers. The work of education will go on at the front as well as at home.

The Northern Presbyterian Board of Foreign Missions sent out 89 new missionaries last year; the Northern Baptists, 23; the Methodist Episcopal Board, 94; the Christian and Missionary Alliance, 27. Many more were needed and called for; these were sent.

The record of the British missionary societies in the time of the war is remarkably good. The London Society was able to carry on its work without diminution, and finds that the whole home propaganda has been raised to a new level.

If Christ had started on the day of his baptism to preach in the villages of India and had continued since then up to the present, visiting one village each day, he

C. N. COOP AND FAMILY.

Mr. Coop is a son of J. Coop and grandson of Timothy Coop. Mr. Coop was treasurer of the work in England for several years. At present he is with the colors in France.

H. H. COOP AND FAMILY.

H. H. Coop is a son of J. Coop and grandson of Timothy Coop. He is with the colors in France.

would still have 30,000 villages to visit. India has a population of 315,000,000; most of these live in villages.

Seven nurses were graduated from the Training School connected with the Mary Jane Chiles Hospital, Manila, on the 28th of March. The address of the occasion was delivered by Chaplain W. E. Anderson, of the United States Navy.

Annuity gifts are received almost every week. Two gifts of a hundred dollars each and one of five hundred from the friends in Ohio were received, and a hundred dollars from a friend in Indiana, and five thousand dollars from a friend in Iowa. The Society also received five thousand dollars in a bequest from the last-named State.

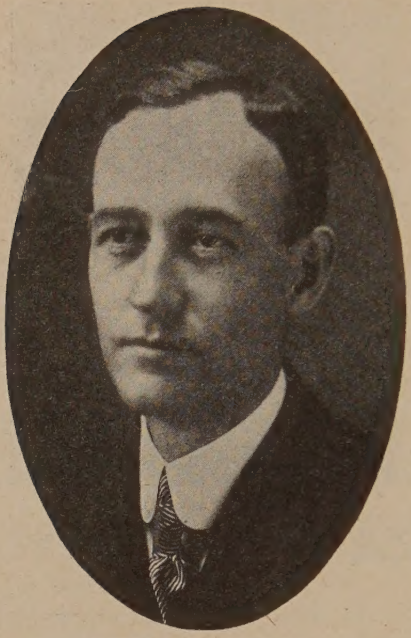
A widow who sends a gift on the One-Day Income Plan from Syracuse, New York, says: "I am a widow with a small income, and will send this one dollar (wishing it was one hundred dollars) with my daily prayers for those who know not our loving Christ, who gave his life for the heathen world as well as for us."

President Stevenson, of Princeton Theological Seminary, states that there are one hundred and ninety students in the seminary, and that one-fourth of these are under appointment for the foreign field. Every school preparing men for the ministry should place proper stress upon the work in the regions beyond, and urge those best qualified for such service to volunteer for it.

The Central Church at Knoxville, Tennessee, sends $210 for a day-school for J. C. Ogden, at Batang, Tibet. This is the largest contribution for Foreign Missions the Church has ever made, and they do it with great joy that they can help the work in this distant land. J. Lem Keevil is the pastor of this fine congregation.

Bishop Westcott maintained that the Christian life is essentially a missionary life, and that Foreign Missions expresses the natural activity of the Christian life to those who are without the church. He held that there may be differences of opinion as to the best mode of fulfilling the apostolic work of Foreign Missions, but among Christians there will be no question as to its paramount importance.

A good friend out in Nevada sends in her contribution of $15 on the One-Day Wage Plan, which is far more than a day's income, but she is delighted with the proposition. She has also secured a friend, who lives near her, to send $2.50, and these two, although they are not anywhere near one of our churches, are thus in constant touch with the missionary enterprise. It is to be hoped that large numbers of the isolated Disciples throughout our Brotherhood will keep up their support of the work.



GERALD CULBERSON,

Pastor, Bedford, Indiana, whose church has just become a Living Link and will support a missionary under the Foreign Society.

President Hyde, of Bowdoin College, said: "Christianity is essentially self-extending; the Christian is under spiritual compulsion to be a missionary. One cannot hold what he believes to be a true and helpful view of life without wishing to communicate it to others. Yet this tendency which is natural to every principle is characteristic of Christianity in a unique degree. For the Christian spirit is love, the desire to give to others the best one has. And what can be so good, so desirable to impart as this very spirit of love, which is Christianity itself?"

HIS GIFT AND MINE.

"Over against the treasury,
He sits who gave himself for me.
He sees the coppers that I give,
Who gave his life that I might live.
He sees the silver I withhold
Who left for me his throne of gold.
Who found a manger for his bed,
Who had not where to lay his head.
He sees the gold I clasp so tight,
And I am debtor in his sight."

The church for which Dr. Henry Sloane Coffin preaches supports eight missionaries. All the expenses connected with these eight missionaries are supplied by the church. The money is paid through the Presbyterian Board, but these missionaries are not a charge upon the Board. The time has come when many of our larger churches should not be content with supporting one missionary; they should support two or three or half a dozen. This is the time for larger things than we have been doing in the past.

A Christian woman of Havre, France, keeps a stock of Bibles and Testaments for sale. She was led to do this by a fruitless search in the bookstores of the city for copies of the Scriptures. Everywhere she was met with such statements as, "Not sold now. A book of the past." In view of the fact that more than eleven million copies of the Scriptures, either Bibles or Testaments or portions were sold in the last year, the statements "Not sold now. A book of the past" sound very strange. The Bible is by far the best seller; the most popular novel does not compare with it in this respect.

Last year the Chicago Y. M. C. A. and its friends gave for the foreign work and for the army work in Europe $89,811.50. Five years ago its budget for foreign work was $4,000. The salaries of thirteen secretaries are paid, and four other men are partially supported.

Any church that can afford a pipe organ can support its own missionary. It is scarcely creditable to secure the organ first.

A. F. STAHL,

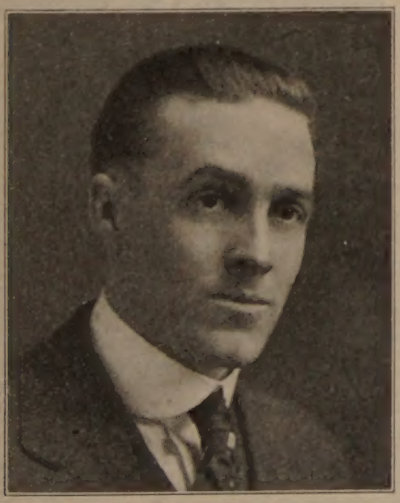
Pastor, Maysville, Ky., Church, a recent addition to the Living Link column. This is a victory for which J. T. Kackley has labored and prayed for thirty years.

Some ministers insist that the missionary has the prior claim. Supporting a missionary on the field helps to secure the organ. Even if this were not the case, it would honor Christ to attend to his parting command first, and let other matters be attended to when convenient.

The war is making its impression everywhere. A missionary in China speaks of the educated Buddhist priests, clad in ancient regalia, with cap, cassock, and beads, and sitting in their massive temples amid the weird litanies chanted at their gilded altars, artlessly asserting that Chrisianity has, while in a state of unsound mind, committed suicide.

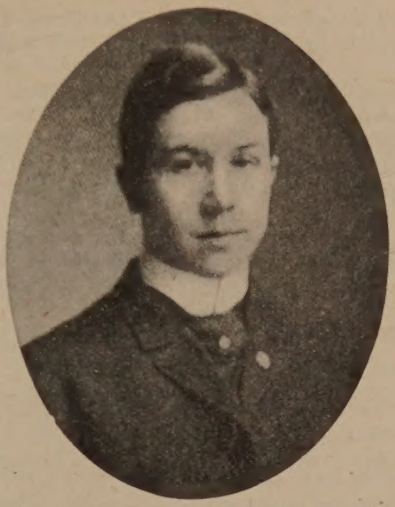
There are 1,200 Chinese students in America who are being educated by the money which the United States returned on the condition that it be used in this way. Nothing that America has ever done has done so much to win the confidence of the Chinese people as this act of simple justice. The indemnity was far in excess of the losses sustained.

Bishop Brent, who has lately visited China, in a recent speech said: "China to-day presents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the republic was established. But let me tell you that the opportunities in China for Christianity to-day are tenfold more than they were six years ago. The opportunity is increasing by leaps and by bounds. Again let me beg of you in the name of Christ and in the name of the Orient as a whole not to close the door of opportunity, but to think in the terms of the Kingdom of God first and dollars and cents afterwards."



TRAVERCE HARRISON,

Pastor, Bellefontaine, Ohio. This church has become a Living Link in the Foreign Society and will support a missionary.



HORACE KINGSBURY,

Pastor, Danville, Ky. The Danville Church enters the Living Link column and will support B. E. Watson in India.

The Chinese Government Red Cross Society has commissioned W. R. Hunt to investigate the famine conditions in the Anhwei province. The overflow of the Hwai River annually leaves several millions of the poorest and most industrious of the farm-working serfs of the land destitute. Each year the government finds it necessary to distribute rice and money. Mr. Hunt and his evangelist will survey the field in need and recommend some conservancy work. The people will work on the dikes, dredge rivers, and remove the causes of the annual floods. This is a practical bit of mission work, and is in line with the social betterment, which is part of the redeeming message of the gospel. Chuchow is making its contribution to the evangelization of one of the greatest districts in China.

A Methodist missionary in West China writes concerning his conferences with non-Christian men concerning plans for bringing the gospel to their cities in especial evangelistic meetings. He says:

"Temples have been put at our disposal and a general willingness manifested to help us. At the close of our meeting two brothers

asked me if the Methodist Church would like to have a certain knoll of land in the edge of the town. I replied that we should like it very much, but did not know where the funds to buy it would come from. They said they were prepared to donate it to the church work, and asked for pen and paper that they might write the deed of transfer then and there.

"Think of it: the missionary in consultation with non-Christian men in a heathen country as to how best to carry out an evangelistic campaign in their midst!"

MISSIONARY INTELLIGENCER NOTES.

An isolated Disciple in Nevada, in sending in $15 as her contribution on the One-Day Wage Plan, writes as follows: "The plans for Foreign Missions in the February and March INTELLIGENCERS are irresistible, and I believe our people will respond in hilarious giving."

WHAT TO DO WITH THE CHILDREN'S DAY OFFERING.

IN THREE ACTS.

Act I.—Sunday, June 3d. Take the offering.

Act II.—Monday, June 4th. Get it together, buy a postoffice money order or draft, payable to F. M. Rains, Secretary.

Act III.—A few minutes later, on June 4th, mail it to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

GIVE CHILDREN'S DAY THE RIGHT OF WAY IN JUNE.

Nothing should be allowed to interfere with the Children's Day offering for Foreign Missions during June. Two or three thousand schools will take the offering the first Sunday in June. Others will observe the day some other Sunday during the month. Judging from the way the orders for supplies are coming in, this will be our greatest year for the Sunday-schools. What a mighty inspiration it will be if, in spite of wars and rumors of wars, we can make our greatest record for Foreign Missions!

Observe the day some Sunday in June. Take your greatest offering. Then send it in at once to be used for the extension of the Kingdom of God.

THE PERIL OF A COMMON CHURCH FUND.

One of our strong pastors writes concerning the large church where he has recently gone as the new pastor. He says that he was keenly disappointed to discover how little his new church had given in recent years for missions, and also says that he has found that the chief trouble has been that all contributions were put into a common fund, out of which the local needs were first supplied, with a result that nothing was left for missions. He has done the only possible thing under the circumstances—insisted that the church have a separate missionary treasury and treasurer.

No one knows how much missionary money is really misappropriated every year because of this kind of carelessness. Not only is the money misappropriated, but the people who have given it for distinctly missionary purposes are seriously disheartened and the whole missionary interest of such a congregation is stifled.

RODNEY L. McQUARY.

The Foreign Society has called Rodney L. McQuary to become an assistant secretary in the Cincinnati office. He will begin work about the middle of July. The work has increased and grown in the last few years to such an extent that it makes it necessary to have more help. Mr. R. A. Doan will leave for the mission fields in September. His going makes it necessary to increase the force in the home office in order to keep pace with the great and growing work.

Mr. McQuary is a young man of rare promise. He has fine educational qualifications. He was born in Missouri; spent his early life in Nebraska, graduating from the Tecumseh High School in 1906 and from Cotner University with B. A. degree in 1913. He graduated from the Yale School of Religion, B. D. degree, in 1916, with highest honors. For the past year he has been the head of the Sacred Literature Department at Eureka College.

EDITORIAL.

An Earnest Word About the Offering from the Churches.

A study of the tabulated receipts on the first page will reveal the disquieting fact that the churches are behind for the year, both in the number of congregations contributing and in the amount contributed. While some of this can be attributed to the stormy weather in March, yet this does not explain all. That there should be over 500 fewer churches contributing so far this year than for the same period in 1916, should arouse earnest consideration. That $1,428 less has been given by the churches so far this year than last is anything but encouraging. We do not believe there ever was such prosperity everywhere. The people are better informed than ever before. The offerings should be much greater rather than less, from every point of reasoning. Our hope is that from this on the gain will be steady, and that the advance in June will far more than make up for the losses in March and April. Let every friend of the work seriously consider what he can do to enlist larger giving. If no offering has been taken in your church, do not rest until the appeal is made and the money forwarded to the Society.

Increases Caused by the War.

At the beginning of the missionary year the Executive Committee made out a budget in which it appropriated all that there was reason to believe the Society would receive in twelve months. Since then, owing to differences of exchange and other causes due to the war, at least $20,000 more must be appropriated or the work will be seriously crippled. For the support of the evangelistic, educational, and medical work in China for the year, $36,428 Mexican was appropriated. When the budget was made out the Mexican dollar cost fifty cents in gold; at the present time it costs sixty-two and one-half cents in gold. This makes an additional appropriation of $4,553 necessary.

The salaries of missionaries are paid on a gold basis. On account of the higher cost of silver, together with the unusual cost of living commodities, the missionaries find it impossible to make ends meet. The Executive Committee has found it necessary to pay the salaries at the rate of two Mexican dollars for one in gold. This makes an addition to the budget of $7,250.

Traveling expenses will require an added outlay of at least $2,000. In November the Pacific boats increased the price of each ticket fifty dollars. The missionaries in India find it necessary to go and to return by indirect routes, with long delays, because of uncertain connections. This adds materially to the cost of the journey. A year ago a missionary could go to India or to Africa or return for three hundred dollars; now it costs

four hundred to go to either place or to return.

Freight and insurance are proportionately higher. Drugs and hospital supplies are averaging double in price what they were a year ago. Six or eight months ago Dr. Osgood inquired as to the price of some hospital beds. He was told that these beds would cost six dollars each; now the prices range from nine dollars to ten dollars.

At home paper costs from twenty-five to fifty per cent more than it did a year ago. The price of almost every article the Society must buy for use in its office is higher than it was.

The total increase for the year caused by the war will not be less than $20,000. The friends must bear these facts in mind and increase their contributions in proportion. In Europe the first concern of the whole people is about the men at the front. They must be supplied with nourishing food, with proper clothing, and with the best munitions possible. They must be kept in good form and in good heart, else the day will be lost. It would seem that the churches should have the same concern about the missionaries on the field. They should be supported and they should be equipped so that they can render the very best service of which they are capable.

Make June a Great Month for Foreign Missions.

There are three great months for Foreign Missionary receipts. These are March, June, and September. The two former months net the Society large returns because of the church missionary day in one and the Children's Day for the Sunday-schools in the other. September comes in for a large portion of the receipts because it is at the end of the year, and a great number of churches have not as yet gotten over sending the larger part of their gifts in at the last minute.

There are a number of reasons why June should be made a great Foreign Missionary month this year.

1st. The Sunday-schools are a rapidly increasing factor in the support of the foreign work. Last year they gave over $99,000, and this year the call is for $125,000. The schools ought to reach this goal, and we believe that they will. The response so far has been most encouraging, and the orders for supplies have gone far ahead of any previous year. The schools are larger, their missionary interest is keener, and there is prosperity on every hand. The missionary education of the last few years in the schools is having its effect, and we would not be surprised at all at a gain of $25,000 from the Sunday-schools in the Children's Day offering.

2nd. March gave us three stormy, blizzard Sundays. Not within our memory has there been a more discouraging season for the Foreign Missionary offering. As a result, over five hundred fewer churches have responded so far with an offering than at this time last year. Now many of those churches have been waiting, and rightly so, until the Home Missionary offering in May was finished before planning further for Foreign Missions. Along with the Children's Day month these congregations should plan to give as churches to this needy cause. Because the weather was bad in March no church should be exempted from doing its best for the missionaries at a later date. The obligation on the churches is not for a *March* offering, but for a Foreign Missionary offering.

3rd. The world situation should stimulate every generous instinct within our people. What right have we to look lightly upon spiritual responsibilities when the world is passing through a Gethsemane? We are now preparing to give of our nation's very life for the freedom of the race. Let us parallel such sacrifice with worthy gifts for our Lord's work in needy lands. This is a time for such giving for every cause as shall please our Lord. In England and Canada the Foreign Missionary work has not lost in receipts, but most of the Societies have gained. They have done this in the midst of their suffering. Now that we are beginning to enter into fellowship with them in the pain and sorrow of war, let us be true also to the challenge of Christ for the far fields. June should be one of the greatest Foreign Missionary months in our history. We believe it will be.

Something Beyond the Living-Link.

While it is inspiring for a church to become a Living-link and support its own missionary in distant lands, there are aims which are much higher than this. The Living-link is a stepping-stone to that more unselfish interest which leads a church to give handsomely for the work and leave the gift entirely unassigned, so that the money can go for all the work in mission lands. We recently had a letter from a pastor who had brought his church into the Living-link class. He wrote: "Do not assign us a missionary. We do not wish to limit our gifts to one missionary, or one field, but our interest must be as broad as the world." That is a new note for our churches, but we like it and feel sure it will grow. Why should a strong missionary church which has had the joy of a Living-link missionary for its own for years, not outgrow the need of that stimulus and say, we will give even more generously than before, but unassigned? Is such a spirit not a sign of deeper missionary interest? We rejoice in the new Living-links, but we long for churches which will release their gifts for the needy general fund, which pays for native evangelists and teachers, chapels, schools, hospitals, evangelistic work, missionary homes, and many other necessary things in the work.

We believe there should be a new classification of the churches in the Living-link class as follows:

1st. The unassigned churches that freely give their money for the work as a whole.

2nd. The churches that are willing to have their gifts assigned to some field, station, or institution on the field instead of on a missionary salary.

3rd. The Living-link churches supporting their own missionaries.

What churches in class 3 will gladly move up to class 1 or 2?

Doubling a Missionary's Effectiveness.

While touring in India the missionaries have to travel in bullock carts. The bullocks go at the rate of three or four miles an hour. Going at that rate it is easy to see that they cannot cover many miles in a day. In America ministers have learned that they are able to double the amount of work done in a day by having a car at their disposal. The churches understand this and supply the car. In this they are not conferring a favor upon their ministers; they are making an investment and are abundantly

satisfied with the returns. There is no more reason why a missionary in India should be obliged to travel in a bullock cart than there is why a minister in Des Moines, or Kansas City, or St. Louis should travel in the same kind of vehicle.

The missionaries are learning what the ministers at home have already learned. They have learned that they can double their effectiveness by having a car at their service. Here is the testimony of one man: "On Sunday morning we drove forty-five miles and met the leaders of nine villages. Here we had a two-hours' session and then drove on to hold a similar conference with village leaders twenty miles away. This meeting was held from three to four in the afternoon. That evening we held another meeting of a similar kind in a third place. The day's work included a drive of nearly a hundred miles and three meetings with leaders of twenty-five to thirty villages. By ordinary conveyance it would have taken us two or three days to travel this distance."

A medical missionary could visit four or five times as many patients in outlying villages with a machine than he could with a bullock cart, and the expenses in one case would be no larger than in the other. An evangelist could keep in touch with the work in four or five times as many villages, if supplied with a car, as he can if he is compelled to go in a bullock cart.

Is it good business to send one of the best men the schools and church can provide and then expect him to travel in this primitive way? Why not give him the latest and best equipment available, so that his life will count for most under Christ? A bullock cart is surely not good economy on the mission field, as it is not here at home in this age of steam and gasoline and electricity. The day of the bullock cart here is over, and it should be over in a land like India, where the roads are as good as they are in America.

It may be some friends of the work who are not able to support a missionary of their own will undertake to double the power of a good man now on the field, and thus do what is equivalent to sending out and sustaining their own representative.

THE KINGDOM OF GOD.

Through storm and sun the age draws on
  When heaven and earth shall meet,
For the Lord has said that glorious
  He will make the place of his feet;
And the grass may die on the summer hills,
  The flower fade by the river,
But our God is the same through endless years,
  And his word shall stand forever.

And they shall meet in love that knows
  Nor race nor creed nor clime,
For the world shall be one brotherhood
  In that celestial time;
And happiness shall be in the air,
  And righteousness the sod,
And earth go singing on her way
  About the throne of God!

"What of the night?" O Watchman set
  To mark dawn's earliest ray:
"The wind blows fair from the morning star,
  Fair from the gates of day;
And over sorrow and sighing shines
  The Dream of Galilee—
The Kingdom of God that shall fill the earth
  As the waters fill the sea."

—*Edna Dean Proctor.*

CONTRIBUTED ARTICLES.

Touring Among India's Villages.

JENNIE V. FLEMING.

Non-Christian Leaders Afraid of Christianity.

I am just back from a three-weeks' tour in the villages and have had such a splendid work that I am sure you will be interested in hearing about it. I had with me two evangelists and two Bible-women. We pitched our first camp at Setganga, a small village out about ten miles from Mungeli. This is quite a center, and we stayed there for five days. It is a nice time for camping, and only one night was I cold enough to be uncomfortable. From Setganga we reached fourteen villages. This winter our work is being confined chiefly to the Chunghia people, who seem so near ready. There are so many villages in the Mungeli District that, with our small force, we cannot possibly reach all, so we have been leaving work among other castes go just now and have been pushing the work among the Satmanis, and especially that division of them who call themselves Chunghias. They get their name from the chunghai, a monster cigarette, which they smoke. In the villages around Setganga we found relatives of a number of our Christians. These were all very friendly and seemed quite willing to at least talk of becoming Christians. The leader of the Satnami people is getting alarmed for fear the Chunghai Branch are about to become Christians, and has been traveling all over the country trying to get them to come back and be true Satnamis. In one village one old woman was very much worked up about it, and was very angry because it seems that he told them if they did not do so they would become the lowest of the low, would be called swine herders, etc. She said, "Yes, he is in debt and comes around to our villages and takes money from us poor people and then goes and pays off his own debt, and we are too poor to pay our own; yet we must pay his." In this village they talked quite freely of the time "when we become Christians." Two or three of the leading families of this village seem quite ready, but say they are only waiting for some of the other leaders to make the start.

Working During the Bazaar.

Sunday is bazaar day in Setganga. We had worked hard all during the days we were there and, as we were to move camp on Monday, I thought we might have a rather quiet day on Sunday. I should have known better. We had our service and communion about two o'clock. We had planned to have it earlier, but I had invited the Christian family from Lagra, six miles away, to come to the service and have dinner with me, so we had to wait for them. While I was waiting I thought I would write a few letters. It was a very few, too, that I got written. People began coming to the bazaar early and when they saw the tent they would come to see who was there. Many of them knew me, and we sent word by them as to when we would likely reach their village. Others did not know me, but that made me all the more of a curiosity to them. I had a crowd at the tent all day. We

talked to them, taught them, and got acquainted. The evangelists wanted me to take the women and go with them to the bazaar for bazaar preaching, but I had so many at the tent that I could not get away, and stayed there talking with them all afternoon. Setganga will be a splendid place for an out-station, and we are hoping that at the Convetnion in March we may be allowed to open an out-station there.

Moving Camp.

Next day we moved camp. Moving camp is a task that I always dread. Our boxes and other furniture are loaded on a big clumsy cart drawn by buffaloes, whose highest speed is between two and three miles an hour. Three miles, I think, would frighten them. There is no kind of a harness. Their necks are put under the yoke and it is fastened down by a rope. The owner, or someone that they know, walks ahead of them and they follow him. Another sits on the cart, but all he has to drive with is a stick, with which he prods them once in a while to keep them going. I had an ox cart for my women. The oxen were much more swift than the buffaloes; they could go as fast as three or three and a half miles an hour. I was horseback, as my buggy has not come from home. Our second camp was at Senkapat, a village where the people were very friendly. From there we visited ten different villages. Most of these we visited twice, the evangelists going one day and the women and I another. We had a difficult time getting to some of the villages here, as there was no cart road and it was difficult for the women to walk. I think I could stand the walking much better than either of them.

The Problems of Caste.

We women were invited to have dinner in the home of the headman of the village. I do not like to eat in their homes for this reason: They want us to eat with them so they can show their love and show us honor, they say. Then they turn around and give us somewhat of a slap in the face by making us wash our own dishes, as they are not able to do it for us because of caste. In one place we had to wash our own dishes and then they washed the plate of our cart man who happened to be of their own caste, one of the lowest, by the way. It rather goes against an American to be put in this position, for you know we have a feeling that we are just about as good as anybody. However, this is only one of the little things we have to put up with for the sake of the work. They begged us to stay longer, but we had to go on in a few days, and our next camp was Gunjadi. It was a long trip, and so we all got up early and cooked some food and took it with us and stopped for an hour about noon in a lovely mango grove just on the banks of the Hamph River. We all kept close together after leaving the mango grove, as we knew from last year's experience that there was a very bad ditch to cross, and every one would have to be there to help the buffaloes get across without tipping our boxes out into the mud. We had quite a time getting across, but finally did without anything disastrous happening. After we had crossed this ditch we separated and I rode on and looked for a good place to camp. We camped just outside the little village of Gunjadi. There was a much nicer place in another village, but the Gunjadi people are important people among the Chunghais, and we thought we had better be where we could be with them as much as possible, even if the camping place was not quite so convenient. We visited only three villages from this place, but they were all important. We visited Charghat, which was some six or eight miles away. We got up very early one morning, and taking

rice, dal, and a few vegetables with us, we started. We got there about nine o'clock.

Indian Hospitality.

One of the evangelists and one of the Bible-women stayed there and the others and I went on to Dhobini, a village some few miles farther on. But some way we got off the road, and finally came to where there was no road at all. We might have walked, but the Bible-woman had a little baby and it would have been hard for her. It was getting hot, too, and late, so we decided to go back to Charghat. We spent a nice day there in the home of Gotiya, headman of the village. He gave us wood and had his servant get water for us and had us cook in his yard. We had planned to cook in a grove near the river. He was very distressed that they had not known we were coming, so that they might have had dinner for us. The women were very friendly and begged us to stay all night. They asked us if they would build a room for us if we could come as often as possible and stay all night some time. I assured them that we would. The Gotiya talked with me and said that we should call a committee meeting of the leaders of the Chungias and they would talk over the question of becoming Christians. We knew they had been talking of having such a meeting, but of course we were waiting for them to call it, and we were just holding ourselves ready to go whenever they would call us. The Gotiya at Charghat and also the one at Gunjadhi are leaders among their people, so I wanted to have a talk with Tharat, the gotiya of Gunjadhi before we left there. He also wanted to talk with me, for he asked to come to the tent and talk things over. He said the same things that the man at Charghat had told us, and when I found that these two leaders felt that we should call the meeting I wrote to Mr. Saum telling him all about it and sent the letter in by a runner. We left Gunjadhi camp and moved to Rampa. It was too far to make it in a day, so we camped over night at Damapur. It was bazaar day in Damapur the day we got there, and everyone was glad to have the opportunity to buy dal and rice and a few fresh vegetables. We had quite a time getting to Rampa. We were told there was a road direct from Damapur, and it was much shorter than the one we had planned to take. We followed the directions of a number of the village people and got along all right until we were within a mile of Rampa and then there was no road at all. I thought we might have missed it, and so went on ahead looking for the lost road, but there wasn't any road, and so the two carts had to do the best they could and go across the fields. I was sorry, for sometimes it injures the grain and the farmers do not like it; but they said a farmer showed them the way. We knew the Rampa people from last year, and they were glad to see us. We visited eight villages from here, and had our first unhappy experience. As two of the villages were some distance away, we took our food with us, as we had done before, and I left the two women in the first village, as there was no road on to the next one, and the man and I went on. We had a nice time with the folks there and had such a nice lot of women, and they listened so well.

Warned Against Us.

We got back to the first village, where we had left the women and found them cooking on the bank of a small lake. I knew something was wrong, or they would have been cooking in the house or at least in the yard of the headman of the village. It seemed that the guru had been to this village just a little time before and had just turned the people entirely

against us. After eating, the men and I went to talk with them and they talked with us, but did not want to hear what we had to say, and were so hard that I felt we had better leave them alone for a time. They said they had to become Satnamis by breaking a cocoanut, paying some money and drinking the water after washing the feet of the guru. I found later, though, that this was not true. I bought a little goat while we were in Rampa, and the folks got it all ready and we took it with us to Udha, where we camped for the night on our way to Pilansari Camp. After we reached Udha the folks got the meat all cut up ready and then cooked it and we all ate together. It was half-past two that day before we got our dinner. Pilansari was our last camp. We visited four villages from there. The clouds had been piling up a little higher each day for several days, and on Sunday it looked so threatening that we all worked as hard as we could and visited three villages besides Pilansari, so that we might get home on Monday, instead of waiting till Tuesday, as we had planned. I was afraid if it did rain that the roads would be so we could not get home then, but would have to wait until they dried. We usually do have a few days of rainy weather in the cold season. So we got in late Sunday evening, and it surely looked threatening, but we just hoped it would not rain until we had time to get home. However, about half-past eight it began to sprinkle and sprinkled several times during the night, enough to make us afraid that we had waited one day too long. But it only showered, and we got up early next morning to get home while we could. It was a splendid work, and I feel that the people are getting very near the decision time, and I believe the women are going to be near enough ready that they will not hold the men back, but will come with them.

Missionary Bookleaves.

W. H. BOOK.

The best way to get your salary is to preach missions. There is a church in the South which was ministered to by a preacher who had a missionary conscience. This congregation was not enthusiastic along missionary lines, but the preacher was. He preached missions often, and some months before the March offering he preached a number of sermons on foreign missions. One day he took a New Testament and while preaching used his scissors and cut the book into pieces, and then said: "I have now cut out the missionary texts, and all who are opposed to missions and those who do not believe in missionary work will come forward and get your Bible made to order." A young woman turned and looked into the face of her father and said: "Pa, go up and get your Bible." He had, up to this time, not believed in missions, but he became a believer then and there. Another man became pastor and did not emphasize missions and the church had to borrow money to pay the preacher his salary when he went away. No man has a divine right to preach who does not believe in and practice missions.

A minister preached a strong missionary sermon and was in the act of taking the offering when a man in the congregation said: "I am opposed to

foreign work. We have heathen at home and we should use our money right here." The preacher took a dollar out of the basket and handed it to him and said, "We are taking this offering for the heathen; here is your share."

Some want to hold on to their money as long as possible. A man made an appeal to an old man eighty-five years old. The minister who made the appeal was a young man. He told the man to give to the heathen would be giving to Christ. The old man said: "I am an old man and can live but a short time longer. I'll just wait until I go and then hand it to the Lord in person." You smile at this, but we have thousands in the congregations who are acting in this way; they prefer to hold on just as long as possible.

The writer recently visited a church which thirty years ago was one of the strongest churches in the brotherhood. There lived in this town a number of strong and brainy ministers who were members of this church. It was in favor of missions, but the preachers discussed the "how" and never gave. It was a mutual admiration society. The church believed in one part of the commission and the members knew every *damp* verse in the Bible, and could argue on baptism for a whole day. The only way to stop the argument would be to ask for an offering for missions, and the argument would be immediately shifted from water to "innovations." Had this church known more of renovation it would not have scared at innovation. The church now is dead. The candlestick has been removed

Columbus, Ind.

The Evolution of a Chinese Girl.

EVA N. BAIRD.

It is four years since Swen Mei Fan came to us. I was just plain cross when she was admitted to the school. She came a month late in the term, making extra work, and I said we never would teach the Chinese promptness if we kept on taking such late pupils. But it did not take a month to discover that Mei Fan was a gold mine. She simply took in like a sponge everything we had to give her. Never have I seen such a thirst for knowledge. Mathematics or lace-making, English or Chinese, clothes or religion—she was interested in them all. Hers is an open mind, and far above the average of schoolgirls as I have known them in China or America, the good ground, of which there is all too little.

An Awakening Soul.

I wish I could tell you in detail the story of these four years. The awakening of her soul to a knowledge of Jesus and her growth in spiritual things has been wonderful to watch. During her second year scarcely a week passed that she did not come to one of us with the question, "Is this right?" of some religious thinking. She was perplexed, I remember, as to whether she ought to make copies of Buddhist hymns in large print for her grandmother. She unearthed more problems than we could solve, but she early learned to seek the Spirit's guidance.

She wrote a creed which she asked me to go over and see if her thinking was clear and correct, that she might not teach her family incorrectly, she said. I sent you a copy at the time, I think; it needed no correction. And from her grandmother down to her little slave girl, she tried to teach her family. Naturally, the question of her baptism came, and her parents said

she could not be baptized because of her engagement. She had been engaged as a child to the son of friends living at a distance. We tried to get them to write giving permission, and their lack of enthusiasm made us wonder if that was not just an excuse. Anyway we stood still on the baptism question for two years. I wondered if Mei Fan would dare to take matters into her own hands, an almost impossible thing for a Chinese girl to do. I doubt if such an idea ever entered her head. Her God was all powerful; her part was to live Christ in her home and pray for the opposition to break.

The Marriage.

I cannot describe her charm to you. Perhaps she won out where a less attractive girl would have failed. At last the parental permission came, and this fall she was buried with her Lord in baptism. And then she had to leave us. She had not seen her husband-to-be since they were young children. The families had drifted apart, and from Mrs. Swen, who has become our good friend, we could learn nothing of the prospect. Whether to persecution or sympathy, to what she was going we did not know. When she came to say good-bye, with her hair up and with a skirt on like a woman, it seemed as if we could not let her go so, our child in the gospel. But it was no tragedy to her; she went with the glory of the Lord in her heart.

Here is the letter she sent back to us (written in English):

"Dear Teachers: I have left you about five days. I just hate—I just hate it that I got to be your pupil so late and I have left you so quick. I don't know what the matter is. I think I can't be glad, then I put my thought back to think four years ago. I did not know our Jesus can save us that time, and now I have known. I will not be sorry, I'll be happy.

"I love you, my dears. I want you pray for me. Please never forget I wish you don't anxious for me, because our Jesus will not leave me. I wish you will always write letters to teach me. I will try do the best at home what I can.

"Your loving pupil,
"Swen Mei Fan."

Her mother went with her to Nanking, where both families have relatives whose homes had been agreed upon as a common meeting place for the wedding. We wrote to our missionaries in Nanking to look them up and see if a Christian wedding would be possible. In China the groom's family, not the bride's, make all the arrangements for the wedding, and the heathen ceremonies are dear to the heart of the average parent, especially the mother-in-law, and it seemed almost too much to hope that Mei Fan might be granted her rights as a Christian at once. Miss Kelly called and sized up the situation, and then invited the mother-in-law to a feast with the nicest Christians among our Nanking women, and the subject was broached. The mother-in-law was loath indeed to give up the incense due to her position, but she reluctantly consented to await the arrival of the groom from Peking to decide the matter. Mei Fan sat quiet as a mouse through all the discussion, and danced with joy when it was over, that that much had been gained. Oh, the faith of the girl! She put us all to shame. She had asked the Lord to "open the road" before her, and she expected that he would. Among the guests that day was a graduate of Miss Lyon's school who is married to a young doctor, both Christians, and it developed during the conversation that in her new home in Changsha these friends will be her neighbors, and as her husband is also a medical student, the whole thing seemed to be working

out to give Mei Fan position with her new family.

Well, to make a long story short, the bridegroom came. So far as anyone could discover, he didn't care especially for Christianity, but (Oh, the humanness of humanity!) when he saw his bride he cared for her. So his vote was for the Christian wedding. His mother said, "But who will 'kowtow?' " (bow to the floor in worship of elders), and he answered, "Why, I'll kowtow myself a hundred times if you want me to." So Mr. Sarvis married them, and the Nanking folks did everything they could to make the Christian wedding seem lovely to the heathen parents. Some of the guests said, "It is good. He promised to cleave only unto her. He can't take another wife."

This can't seem as wonderful to you as it does to us. To our high school class of six, Mei Fan's classmates who were with her in prayers and sympathy, it seems like the Old Testament miracles. We asked God to do this thing, and he did. And the others who are asking him to "open the road" for them are encouraged. To Mei Fan it means that she goes to her new home as a Christian. Her family have openly recognized her religion and will let her worship her God. She has all that she asked for—a chance to live her Christianity—and when I think how splendidly she will live it, I count her as part of our hundred-fold recompense.

Mrs. Swen said to me the other day, "When I see what has been done for Mei Fan in these few years, I wonder about Song Fan." Song Fan is Mei Fan's little sister. We had Mei Fan from the age of sixteen to twenty, and they trusted us with Song Fan at seven. She is a darling little girl who listens with big eyes for all the information that is going. Shall we stay by our job, you and I, until we feel as safe about Song Fan as we do about Mei Fan?

Favorable Outlook for Missions in Russia.

Z. T. SWEENEY.

The bars of exclusivism have been let down in Russia, never to be again erected. The recent overthrow of bureaucratic government is not of sudden origin. It is the falling of a ripe apple—an apple that has been ripening since the reign of Peter the Great. Leading men in Petrograd informed me three years ago when I was there that "The least that can happen to us in the next few years is complete political and religious freedom."

The new wine of freedom has been working for centuries and has at last burst the old bottles of class, and can never be confined again. The reason the overthrow of Czarism was accomplished almost bloodlessly is because nobody wanted to shed any blood in its defense.

The reason that vodka was abolished with the stroke of a pen is because the people of Russia were sick and tired of it. When I was in Petrograd they were holding great meetings all over the city and filling the street cars with posters advertising anti-vodka meetings. This in spite of the fact that vodka was a government monopoly. Siberia now dominates Western Russia as our Northwestern States dominate this country.

Siberia is not a frozen waste, as many people in this country believe.

It is a great wheatfield, dotted over with cities like Minneapolis, St. Paul, Omaha, and Kansas City. These have their splendid libraries, picture galleries, and museums. The skies of Siberia are fretted over with the spires and domes of mighty cathedrals. The population of Siberia is composed of the descendants of liberty-loving men and women who were exiled because of their love of freedom. They grew wealthy and have left elegant homes and culture to their children into whom has been instilled the love of freedom which was burned into their own souls by the fires of persecution. The despotic government of Russia exiled the brightest and best of her population that they might become grouped together, giving them avalanchic power. Below the wheatfields that ornament her surface are inexhaustible stores of coal, gas, oil, and precious metals. Siberia is Alaska extended across Asia, and Alaska is the richest section of our country. Siberia uses more steam tractors, gang plows, steam threshers, and general agricultural implements than any country on earth except the United States.

Moreover, Russia is the only country of Europe that can *expand*. The present war was largely caused by a desire on the part of Germany for a few miles more of territory. It has been already demonstrated that Germany cannot expand, and it is even doubtful if she can hold what area she now has. France is limited by water, the Rhone and Pyrenees. Spain and Portugal are water-bound; likewise Italy, Austria, and Hungaria are utterly unable to expand. In contrast with this condition, Russia has all northern Asia, a territory nearly four times the size of the United States, into which she can pour her surplus population for the next two hundred years.

Now what of the outlook for Foreign Missions in this great empire?

John R. Mott recently told a friend of mine that he regarded *Russia as the most fertile field on the face of the earth for missionary work.* Anyone who knows Mr. Mott will realize that he is the most competent judge of mission fields living. William J. Bryan told me only a few days ago that he looked upon Russia as *"the coming nation of Europe."*

Russia is not afflicted with the philosophic sectarianism that curses the rest of Europe. The people of Russia know nothing of Calvinism vs. Arminianism. The fight will be mainly between an apostate State church that is daily losing its hold on the people and the simplicity of the New Testament.

One fact renders it peculiarly open to the preaching of the Disciples, viz., *it has been for more than a thousand years an immersionist nation.* The Russians know and practice nothing else. Moreover, the success attending the efforts of the gospel Christians attests the ease with which converts can be won to New Testament Christianity. Our brethren keep thirty-six evangelists regularly in the field. It is a usual thing for one of them to go into a new community and baptize a hundred persons in a month's time. He will then select from the best materials for elders and deacons, and spend a week in teaching them their duties, after which he takes his leave, and the church is left to carry on its work. One evangelist will repeat the above incident at least six times a year. But, says one, will such churches live? In reply to this question, I will relate a fact which came into my possession while there. In 1906 an evangelist was sent into the Vladimir district and he organized such a congregation and was recalled to Petrograd. Seven years after he was sent there

again to see what had become of the church. He returned while I was there and reported that the church had doubled its membership and had *organized twenty other congregations in its vicinity*. I seriously doubt if the history of our work in the United States will duplicate such an example of "sounding out the word of the Lord."

Here is an inviting field, a remarkably fruitful field open to us. Shall we occupy it in the name of Christ?

Columbus, Ind.

The Authority of the Missionary Command.

HERBERT MARTIN, PH.D.

The missionary enterprise, in fact and in spirit, is the central theme of the New Testament. The missionary command is found more or less explicitly throughout its pages. The basis of the missionary command, the authority of Jesus, if you will, is the primary interest in these paragraphs. Otherwise expressed, must we heed the missionary command because it was uttered by Jesus? That doubtless would be a very good reason. On the other hand, is its authority grounded deeper in the nature of things? Is it an *ipse dixit*, or is there a more cosmic reason?

From the standpoint of authority, the development of each life may be regarded as a gradual transition from outer direction to inner control. In early childhood the authority of the parents is supreme. From their decisions there is no appeal. In later childhood and adolescence there begins to appear some sense of a reason or right other than the capricious will of the parents. If the will of the parents accords with this wider will or other authority, it is well. In the fact that often it does not so accord, we find the beginning of many domestic tragedies. Fortunate are the parents and happy the homes wherein the children's unfolding lives find the parental authority in accord with and grounded upon a deeper reason in the nature of things. The will of the parents is authoritative in so far as it accords with, is the expression of a wider and more objective will. Submission thereto is cheerfully given in that it is seen to yield well-being. Parental authority becomes a revelation of child nature.

The same principle obtains in the realm of law. Laws are revelations of nature. They do not preside over nature. Newton neither invented the law of gravity nor imposed it upon nature. He discovered it in nature, and could therefore announce it authoritatively. The laws upon our statute books are not arbitrary limitations placed upon human behavior from without; they are rather discovered in, are revelations of, and based upon, human nature. In this and in the further fact that they make for human well-being does their authority consist.

So in the authority of Jesus. His commands are not capricious. "Go work in my vineyard," he commanded for two reasons: First, the harvest needed laborers; and, again, the workmen needed work. The command grew out of an actual need. Its authority depended upon the fact of a need whose satisfaction was urgent. His command to "Feed my lambs" was occasioned by, and its authority consisted in, the actual matter-of-fact situation that his lambs were hungry. The authority of this command consists, too, in the further fact that such service gives expression to man's nature, and becomes the means to his self-realization.

The command "Go ye into all the world, and preach the gospel to the whole creation" is no exception to the above principle. Jesus knew human nature, human need. Multiplied missionary activity only confirms the world's need of the life-giving gospel of Jesus. Obedience to this command on the part of the churches and individuals remakes men and women in terms of enlarging vision, of increasing power and usefulness. We are made happy in such world-wide thought and life. The deeps and heights and possibilities of our nature are revealed unto us in our obedience to this command. Jesus through this command advocates humanity's right to larger, more abundant life. In it he calls us to participation with him in this task. This co-working yields new knowledge of our own natures, we discover and realize our own true selves. In the fact that this command of Jesus is rooted in a cosmic condition, in human nature and need, he becomes the Revealer not only of God to man, but of man to himself. In this, too, consists his authority.

Drake University.

Reasons Why One Church Becomes a Living-Link.

H. E. STAFFORD.

1. We are able to do it; we must give to the extent of our ability. If our giving is not commensurate with our power to give, that power will become less and less.

2. The opportunity was never greater; never has there been a time when a dollar was so critically needed as now. The time is strategic; the nations are plastic; we may work at will on the hearts of our brethren afar.

H. E. STAFFORD,
Pastor Christian Church, Massillon, O. This congregation has become a Living Link and will support a missionary.

3. The foreign missionary problem of to-day is national. The missionary who is fitted for this is not moving individuals alone, but nations. The church that sends a real missionary is changing the destiny of the Orient.

4. Just at this time there were never fewer foreigners in our country. Though the home need is not lessened, it is not increasing at the astounding pace of the foreign need.

5. We have to become a Living-link if we will save ourselves. If we realize the full value of our educational need and opportunity, if we will be true home evangelists and win men to the local church, if we pay our local expenses and debts, we must become a Living-link.

Massillon, O.

Mei Fang's Creed.*

A Chinese Girl's Statement of Personal Faith.

God.—I say that God is a Spirit. He was from the beginning. All truth in all places and in all time is from him. They ask if God has features of face as man. I say that he is without form; that he is everywhere; that he is in my heart. If I think much of him, he abides there; if I do that which is wrong, he departs far from me. All under heaven is of his creation and subject to his law.

Jesus Christ.—Jesus was the perfect Sage. In him was no sin. His doctrine of love was divine, for he was the Son of God. He was born into the world to die upon the cross to save me. When I think of his righteousness my heart is moved to cast out sin from my life, and virtue is born within me. But first I must believe in him, for he says that whosoever believeth on him shall attain salvation. Thinking of his holiness, my heart is moved to communion with God, and so shall I enter heaven.

The Devil.—All evil is from the evil one. He is the opponent of truth. If I do not heed what is true he enters into me. He is death to my soul. He and the Spirit of God will not dwell together. God's Holy Spirit is light, the devil is darkness. If I enter into the Spirit's place of radiant light, I come into eternal joy; if I abide in the devil's darkness, I am in eternal sorrow. Thinking upon the holiness of Christ, my heart is moved, and my spirit is forever in the light of God and in eternal joy. As I believe in Jesus and learn of him, he saves me from sin and from the eternal darkness of death.

Prayer.—Prayer enables one's own heart to receive the holy life of Jesus, and to gradually imitate it and become good. My prayer must be in accord with right principles, not my sinful desires; then will they be answered. It is better not to pray than to pray only with a selfish purpose. I must pray many times a day, that my heart shall be constantly learning of Jesus.

Baptism.—In baptism the body is washed with clean water to symbolize the washing of the heart of all sin. Believers in Jesus should be baptized; it helps them to be his disciples; it is his command. Baptism cannot take me to heaven; I must obey all his other commands; then shall I become good and come into God.

Love.—We are created by God. He loves us. We should seek his righteousness. Jesus was asked if we should forgive seven times, and he said seventy times seven. If our hearts cannot forgive, God cannot forgive us.

* The above is a literal translation of a statement of faith written by a student in the Luchowfu girls' school of the Foreign Society, at the age of eighteen, two years after she had first heard the gospel. It was her own basis of teaching for her family.

Missions and Business.

The Testimony of a Daily News paper.

Many Americans do not believe in foreign missions. These gentlemen go on in their indifference or opposition, serenely ignoring the fact that they themselves are the direct descendants of persons who wore the skins of wild beasts and drank blood out of the skulls of their enemies, and that these ancestors of theirs were converted by missionaries from Italy and Asia in

the days when it was further from Antioch or Rome to the forests of Germany than it is now from St. Louis to Shanghai. To make a case against foreign missions it would be necessary to blot out all history.

No wonder the modern business man believes in missions! Business has learned of the missionaries. We read of American sewing machines in Turkish harems, American kerosene in transit across the mountains of China, American railroad cars threading the passes of the Andes, and American rice mills—made in Moline, Ill.—standing above the rice fields of Persia. All this simply represents the hopeless attempts of trade to catch up with the foreign missionary. A complete history of the economic development of the world can no more leave out Livingstone of Africa, Hamlin of Turkey, Judson of Burma, and Coan of Hawaii, than it can leave out the Standard Oil Company and the United States Steel Corporation. The American trade expert goes everywhere, but he finds the footprints of the missionary wherever he goes. And the organizer of advertising campaigns, selling campaigns, and "follow-up" movements in the world of trade simply follows the methods of missions.

Every citizen of the world to-day has a real, personal stake in the success of Christian missions. If you doubt this, think for a moment of the tin shields on the cables of ships from the tropics, lying at the docks of New Orleans, just 717 miles from St. Louis. These are to keep rats infected with bubonic plague from leaving these ships and bringing the disease ashore in New Orleans. Bubonic plague flourishes among heathen populations. There is no city in the world where the natural laws governing public health are made efficacious by ordinance backed by public opinion, except where Christianity has prepared the way by popularizing the Christian conception of human brotherhood and the preciousness of the individual. Those tin shields on those cables are a tribute to heathenism, and Christian missions are only another instance of "safety first." In Cnristianizing the world we shall incidentally rid ourselves of the menace of cholera, typhus, and bubonic plague.

The world of trade believes that all men are neighbors, and that the Chinaman, the Hindu, the Arab, and the Turk ought to be bound up in a circle of interest with us through the interchange of goods. Shall we have commerce in products and not in ideas? Shall the human element—the element that sends out "get-acquainted" trains through St. Louis's trade territory—be present when we trade with the man in Oklahoma City, but absent when we trade with the man in Peking?

Cholera was threatening the region of Bombay. The British officials were nonplussed, for the natives believed that the sanitary squads purposed to desecrate their sacred places. The head of the province was appealed to. "Send for Dr. Ballantine," he ordered. When an American medical missionary went with the soldiers the resistance of the natives ceased. It is for our profit to send to the heathen kerosene and sewing machines and cotton print goods and agricultural and milling machinery and antiseptic solutions. But shall we neglect to send him the Parable of the Good Samaritan and the missionary who turns it into modern practice?—*St. Louis Daily Republic.*

Biographical Sketches of Our Missionaries.

MISS MARY L. CLARKE.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

This is a missionary of good, sturdy English blood. English Christians rarely oppose missions, nor are they often indifferent to the claims of this cause. Many of the first great missionaries of modern times went forth from England and Scotland. Their names and their work stand out like sign-posts to the whole church of God.

Miss Clarke was born at Great Bowden, Leicestershire, England, August 22, 1867. On July 3, 1889, she became a Christian. Her education was acquired in her native land. After it was definitely decided that she should go to India, she took a special course in nursing. This training she found of great assistance in the work that fell to her hands. November 4, 1900, found her in her chosen field to spread abroad a knowledge of the Lord.

The Central Provinces of India, where Miss Clarke is located, is English territory. This fact made her feel somewhat at home, and her work is in line with the great purpose of her home government. The English Government is thoroughly committed to the education and general advancement of the people of India. England has done and is doing a great service for that land, and since her arrival Miss Clarke has contributed her full share. The high appreciation of the work of the missionaries by the English people is well known.

Miss Clarke has spent much of her time in India teaching the shut-in women of the Damoh zenanas. This service is most important, but very difficult. It requires much tact and patience without limit. Men cannot enter the homes of India, and even women will not be permitted to enter long if they do not show the spirit of Him in whose name they go. Women chiefly must bring the gospel to the women of India. The long, weary days and months and years required for this task is a heavy draft upon the time and patience and nervous strength of the missionary. But the work must be done if India is Christianized. The foundation of Christian civilization must be laid strong and deep in the homes. No nation will go beyond its mothers and its home life. The church will rock as in a storm if it is not well anchored in the homes of the people. The zenana work and the influence of the great orphanage conducted by the Foreign Society have made a profound impression upon the Damoh district.

Another piece of important work accomplished by Miss Clarke was the very successful management of the Kulpahar Home for Women. This important home is out in the country. The condition of millions of women in India is most distressing. Here are gathered widows and other helpless women and girls. It is a safe and merciful retreat for the very poor and helpless. The successful management of such an institution requires such a combination of gifts and talents as are not often found in one person. The work of Miss Clarke was of such a character as to call forth the admiration of the missionaries and the gratitude and love of the women in the home. These women were given new ideals, higher standards of life, new attitudes in all the relations of life, and they were born anew into a new and larger and sweeter life. Who can measure the great good accomplished by such work?

The chief elements of strength in the work of Miss Clarke as a missionary may be summarized as follows:

1. Persistent industry, most active in every duty. Prompt in every task. No time wasted. Always about the Father's business. No lazy missionary will succeed—work, work, early and late. "In her work at Kulpahar she showed an enterprise and a never-failing industry that have gone far in the development of that very excellently-managed home," writes one of her associate missionaries who is intimately acquainted with her work.

2. Her general good nature has added much to her efficiency. This characteristic counts for as much in the mission service as in any department of Christian effort. Many believe it stands for more. Miss Clarke possesses the rare charm of winning the confidence and love of all her associates. The "fussy" and irritable missionary, like such laborers in the home land, does not reach the highest usefulness. Missionaries must possess Christ's spirit if they do his work.

3. Miss Clarke has made good progress in

the study of the language and the customs of the people. Of course the missionary must get a good knowledge of the language. This goes without saying. This cannot be done without much care and great labor. There is no royal road to the languages on the great mission fields. It requires labor, constant labor. The missionary that cannot or will not pay the price had just as well come home. The people admire those who speak their language well. Those who speak it poorly often make themselves ridiculous. Many amusing stories are told of missionaries who have only an imperfect knowledge of the tongue they try to speak. The women in the zenanas speak a different dialect than is spoken outside. This has increased the labor of Miss Clarke and added to her problems. But she has gone into this dialect farther than many other missionaries. This is only one illustration of her industry and enterprise.

4. Miss Clarke has a proper appreciation of the real work of a missionary. That is, she is trying to make the people know and love Jesus Christ. Everything else is incidental. This is the supreme task before every missionary. Miss Clarke has a great message and she is giving it to the people in the most direct way. She is not bothering herself about governments, about mere local customs, about foods and dress, etc. Like Paul and other New Testament preachers, she is trying to enthrone Jesus Christ in the hearts of the people.

AMONG OUR MISSIONARIES.

About the Workers.

L. D. Oliphant, Akita, Japan, reports two baptisms. One man is a village mayor and the other a newspaper editor.

Statistics from Laoag, P. I., are as follows: Baptisms, 9; Sunday-school classes, 89; average Sunday-school attendance in the province, 2,255; subscriptions to paper, 16.

T. A. Young, of Fukushima, Japan, reports eight baptisms—seven at Haranomachi and one at Fukushima. Many more are being taught with a view to baptism in the near future.

Miss Jessie J. Asbury, Sendai, Japan, writes that Mrs. Kawamura, the pastor's wife, teaches a class of girls sewing every day, and they always get a Bible lesson before they begin sewing.

Mr. and Mrs. Frank V. Stipp made a hasty trip to Manila and bought a second-hand Ford to aid them in their evangelistic work. This is the first car owned by any missionary connected with the Society.

A. F. Hensey, Bolenge, Africa, reports that he and Mr. Edwards baptized twenty on a recent trip to the Ubangi and Ngiri country. The Bible College has been started with twenty-one students, and the day-school is doing well.

Miss Jennie V. Fleming, Mungeli, India, states that there is urgent need for another single woman for the work among the women in Mungeli District. The work in that district has grown so that one woman cannot do it all.

Leslie Wolfe, Manila, P. I.: "There were twenty-five baptisms in the Manila district in the month. The average Sunday-school attendance in Manila is 650; in the Tagalog provinces, 345. Pinandaram, a place where the gospel has heretofore not been preached, was visited and four persons baptized.

Dr. Mary T. McGavran, of Damoh, India, reports 25,235 attendances at the dispensary during the year. Not only have the sick been treated, but the gospel has been preached to all who come. The evangelists connected with the mission have preached in the hospital and in the villages.

Miss Olive Griffith, of Damoh, India, writes: "The Girls' School continues to grow. Present enrollment in the primary department, 72; in the Middle School, 5. Most of the homes from which these girls come are open to regular Bible teaching by our Bible-women."

Miss Rose T. Armbruster, Akita, Japan, reports a successful Easter service for the children. There were one hundred present, in spite of the cold, rainy day. The offering was a generous one, under all the circumstances. It will be sent to the Sendai orphanage.

O. J. Grainger, Jubbulpore, India: "It has been a long time since I wrote you about my work. Since coming here I have taught four

subjects in the Bible College; have written part of the copy for our weekly Hindi paper, and have had charge of the church and evangelistic work. In the year there have been thirteen baptisms."

H. C. Hobgood, Lotumbe, Africa, reports fifty-six baptisms and eighty-four inquirers. There are several hundred other inquirers up the river. Mr. Hobgood writes of the need of another doctor: "Infant mortality in the first few months after birth is terrible. possibly as high as 80%. Better sanitation is the chief need, but a doctor could help a great deal."

W. R. Hunt, Chuchow, China, writes: "It is not an uncommon thing to hear carpenters and masons at their jobs in the city singing our Christian hymns, although they are not yet members of the church. In our Chinese guest-room we need a Victrola. We need an instrument with some good lively songs and music, and one or two with a good laugh in them."

Mrs. Lillian P. Johnson, Longa, Africa, writes: "All in all, I never saw our work so encouraging or our people so enthusiastic. The Christian village, Bethany, is being permanently rebuilt. While we have fewer Christian families in both Longa and Bethany than in Lotumbe, yet one can see increase and advancement."

Fred E. Hagin, Tokyo, reports three baptisms on Hachijo Island. The brethren on that island have started a new Sunday-school at Mitsune, a village about two miles away from the church. There are only a dozen or so men at present on the Island, but they carry on two Sunday-schools. The members of the Hongo church have planned this year to increase the sum they pay on the pastor's salary. They hope to increase this year by year.

Miss Gretchen Garst, Akita, Japan, writes that a number of the friends at home have marked their calendars and will remember the second Tuesday in each month in a special way. The Mothers' Club of Akita meets then. "May a larger number join in systematic prayer for the work in all this north district. There are earnest seekers after truth studying the Bible and meeting real persecution. Prayer is the only power that can help them to remain faithful."

Miss Margaret M. Darst, Chuchow, China: "The school has just closed with an enrollment of about ninety-five girls. We have eight graduates in the lower grade. We have just added three more years to the school, making it a seven-years' school. I am hoping that there will be a number of the older girls enter next term. The people are getting more interested in the education of their girls, and so there is hope that the women of China will be better educated in the future than in the past."

George B. Baird, Luchowfu, China, writes: "In the Boys' School last term there were twenty-six enrolled; two were graduated from the lower primary and six from the higher primary. Five of the older boys are Christians. Four boys were graduated from the higher primary school at Liang-yuen. On the last of January we dedicated the new West Side Center. This includes a building for chapel, seating three hundred, reading and social rooms, primary school and pastor's home. There is provision for ten separate class-rooms for the Sunday-school. The entire plant cost about $2,500. It is located in a fine residence district."

Miss Josepha Franklin, Damoh, India: "There is in India a very peculiar work for women, owing to the zenana system and peculiar ideas about the association of the sexes. In many cases male doctors cannot attend women, male pastors cannot visit women and male teachers cannot teach in girls' schools. Some of the male missionaries are afraid to address a native woman in public for fear of exciting suspicious remarks. If there is a large ingathering in our church from non-Christian families, a woman pastor or pastor's assistant will be one of the very first necessities for the care of the new church. Most missionaries think that a male missionary should never visit a home without the presence of his wife."

Dr. W. E. Macklin, Nanking, China: "In the first week of the China New Year I gave several addresses or sermons. We had Miss Jessie Ackermann with us. I interpreted for her at the Y. M. C. A. The other day I gave an address to the Y. M. C. A. on Single Tax. At the Nanking University I spoke to the students and talked for the Christian Adventists. I now take medical care of the university students. The serious cases are sent to the hospital. I have charge of the vegetable gardens at the Agricultural College. The hospital and dispensary at the South Gate are doing well. I have translated Ida Tarbell's History of Standard Oil. My translation of "Wealth Against Commonwealth" is being published in two daily papers. My itinerant work goes on."

Miss Jennie V. Fleming, Mungeli, writes of a series of meetings held at Mungeli. These meetings were specially for the Christians. "We feel that these people have been

helped very much. Several who have fallen into sin, confessed their sin and expressed their desire to live better lives in the future. One thing that was emphasized is the responsibility of the Christians to bring their own relatives and friends to Christ. I believe that our farmers and carpenters and others feel it as they have never felt it before. They are busy with their every-day work and have felt that this is the work of the evangelists and missionaries. Our people are praying for their own relatives. Each morning a fifteen-minute service is held at the church and all that can do so come. Bible classes and prayer-meetings are to be begun wherever there are a few Christians."

A. F. Hensey, Bolenge, Africa, has written that the Training School for Evangelists was opened on the 30th day of January, with seventeen selected men present, and three or four more to be added the next day. It is very desirous that the students be as near self-supporting as possible. The erection of temporary dormitories will give the students something to do by which they can pay their way; then, after a little, seats and desks must be made. Eventually some sort of cottages in which the students can live must be supplied. When the permanent buildings are erected the students can find profitable employment. In addition, large gardens are a part of the plan, each student having his own. For the present Mr. Moon is to give some courses in Old Testament history; Dr. Barger on physiology, with Dr. Jaggard's book as a basis; Mrs. Hensey will teach French and music, while Mr. Hensey will look after the New Testament and New Testament work, normal lessons, methods of church and evangelistic work. The aim is to turn out school teachers as well as evangelists and pastors.

Letters from the Field.

INDIA.

CHRISTMAS IN MUNGELI.

MRS. GEO. E. MILLER.

This has been a happy season. Dr. Miller and I stayed here in Mungeli for the Christmas festivities. Mr. Saum went to Bhulan to be with the Christians there, and Miss Franklin and Mrs. Saum went to Pendridi. On Sunday evening at our regular church service, Mr. Biswas gave the Christmas sermon. Then on Christmas morning we had the Christmas program in the church. Mr. Biswas, Hira Lal, and Dr. Miller gave short talks on "Christmas Thoughts." We had Christmas songs by the boys and girls, and readings. A number of the Sunday-school boys sang a Christmas song, and they made it ring, too. Along with them stood four or five little Hindu boys singing lustily about the New-born King.

After this came the Christmas dinner for all the Christians. It was prepared and served here on our compound. The boys, boy-like, sat in a circle off by themselves. The rest were seated along the driveway, making a line on each side. They had a good, though simple, dinner of rice, dal, and curry. As is the custom, we sat on the ground and ate with our fingers. Alice Elizabeth insisted on using her fingers at first, but later asked for her spoon. This was my first Christmas in Mungeli. What a sight it was to see all of these Christians eating a Christmas dinner together, talking over the work and visiting together! One thing that impressed me so much was that everybody was happy; there was a good spirit amongst all. And, while we were having our dinner here, it was good to know that in two other places our Christians were gathered together for their Christmas. In talking with Hira Lal, he spoke of the time when there were only a few Christians here in Mungeli; how that the work has gone on growing until now we have five outstations.

The afternoon was given up to play and sports. There was a match football game. We were glad indeed to have our boys win. This was a full day, a day full of joy. Now we are just entering into the New Year. We pray for the work at home, and for the work here on the field, that it may be full of victories for our King.

A WORD OF CHEER FROM INDIA.

STELLA FRANKLIN.

We are having the greatest evangelistic work I have ever seen in India. There is a marked improvement this year in the attitude of the village women toward Christianity. Formerly, men were responsive, but often held back by their women folks.

Miss Fleming and her Bible-women are

out continually in the villages, and come in every time with a long and intensely interesting report. Recently she found the women declaring their intention of becoming Christians whenever the men do.

I was at home only a few months, yet on my return I saw great development in the village Christians.

It is most interesting to watch the growth of the new Christians. The majority of them cannot read at all. In all the enthusiastic evangelistic work here, I never for a moment lose sight of the value of the primary school. The school work, including Bible teaching, will be more and more necessary as our Christian community increases.

Mungeli.

REPORT FOR JANUARY.

G. W. BROWN.

During the month my work has been as follows: From 7.30 to 9.15, teaching Hindi to new missionaries. Miss Nicholson, of the C. W. B. M., is taking second-year work. Mr. and Mrs. Harnar, who came out in November, are taking first-year work. They had never had any Hindi before they came out. I am expecting them to pass the first year's examination in April next, and to be ready for the second examination in October. They are getting on very well.

From 9.15 to 11 I teach Bible College students. One class is on New Testament History and the other in Prophecy. Both these classes are nearing the end of their course, and I shall then take up other subjects. Some of the new students who came in this year are very promising. Ganesh Lal and his wife, from Bilaspur, are both good students and both have good characters. Some one at home might like to support them. Another good couple are Zilbert Kellar and his wife, Sharda. Zilbert's father was a non-Christian. He was a servant of Dr. and Mrs. Drummond for years. Before death he became a Christian. The son learned how to cook, but was sent last year to the Bible College to prepare for the ministry. He is a promising young man and his wife is a splendid character. Samaru, from Bilaspur, is another good young man. He is married and has three children.

At 11 we have breakfast. After breakfast I have the mail, the press, and the treasurer's work to attend to. This, with writing copy and reading proof, take up the rest of the day. The Christian Sahayak now has over 800 subscribers, the largest number it has ever had. Everyone is pleased with the new Hindi hymn book we recently issued. We have sold about 2,600 of them. I have just printed 1,000 small books with about 100 hymns in them for the Chattisgarh Mela.

A DAY WITH THE EVANGELISTS.

CORNELIA A. BENLEHR.

In the Hindu calendar there is an annual date called the "Barki." This word is derived from another word which means "to dive." It is the custom among many Hindus on this particular day to go to a stream of water and bathe in order to be absolved from past sins. Devout Hindus bathe every day, sometimes several times, to be cleansed from contact with people and things which pollute them, but the "Barki" seems to have especial value as a cleansing power. It is purely a religious observance.

The people of each locality generally congregate at some chosen stream. They prefer a sacred river, if there is one near. After the ceremonial bath the family assemble and partake of their prepared food. They make the occasion a festive as well as a holy one, and aim to enjoy themselves as much as possible. In many places these annual gatherings have developed into Melas or Fairs. Merchants of all kinds take their wares and much profitable trading is done.

At the time of the "Barki" this year we were out at Hatta. We attended one of these Melas with our three native evangelists. The people of this vicinity observe the day at a place nine miles down the Sonar River, on which Hatta is located. West of Hatta is a low line of hills. At the village of Sarsun the river approaches these hills and flows through deep gorges of stone. A very beautiful waterfall called a Bhad-Bhad, from the falling sound, has been formed. Below the falls is a deep stretch of clear water. The banks are piled high with broad, flat stones. It is an ideal spot in which to observe the "Barki." People come from all the villages for miles around and crowd as much enjoyment as possible into the day. We left the bungalow quite early in the morning. All along the way we passed happy crowds of people on their way to the Mela. We pitched our tent up on the bank overlooking the

river, just out of the crowd, yet not apart from it. The evangelists established their book-stall down among the merchants. It was an intensely interesting one. As usual on such occasions, the people were dressed in clothes befitting the occasion. Men wore coats and turbans of many bright colors—red, orange, yellow, green, blue, and purple. Among the women, red and orange predominated. Many men wore garlands of marigolds. The women wore much jewelry. Scattered through the crowd were many sadlmx, fakirs, and other priests. Above the sound of many voices could be heard the splash of many people bathing, swimming, and diving in the river. After the noon meal we greatly enjoyed mingling with the people and talking to them. We ourselves were a great curiosity to the people. It was a good-natured curiosity, and they seemed so pleased to have us enjoy their Mela with them that we did not mind. By far the busiest place, and the place that attracted the greatest crowds was the evangelists' book-stall. All day the people crowded around the tent, and they sold a great many Gospels and other books as well. When the people went home almost all had heard the gospel story, and many carried the printed word with them.

By five o'clock the greater part of the crowd had started home. We left just at dusk. As we stood on the banks for a last lingering look at the river, nothing could be heard but the voices of the departing crowds in the distance and the sound of the waterfall, which would go on and on until another "Barki" would bring them back to its cleansing waters.

Damoh.

CHINA.

NANKING UNIVERSITY.

C. H. HAMILTON.

The month of January has seen the close of one semester and the beginning of a new one at the University of Nanking. I am not sufficiently implicated in the administrative side of the institution's activities to speak with authority on the general advance in all departments, but, with one exception, there seems to be a sense of real growth and hope in all. The medical department alone has suffered. The medical school has been dissolved because of the opening of similar schools under larger auspices elsewhere. The science departments have especial cause for rejoicing, in view of the dedication during the month of the large new science building just completed on the Kuleo site of the University. Mr. Swasey, of Pennsylvania, who is the donor, and Dr. John Brashear, also of the same State, astronomy scholar and maker of optical instruments, were present for the ceremony. The enthusiasm of these men (whose wide experience affords a viewpoint impossible to us, hedged in as we are by the details of our task) for the work of the University of Nanking was most heartening to us all.

Among the boys that came from Luchowfu last year was one non-Christian whom Mr. Buck had been especially interested in. This boy was led this winter to declare his readiness to become a Christian by one of the Luchowfu Christian students, who has already been some three years in the University. Both of these boys are in the high school department. They are a credit to our Luchowfu school, and one of our sources of pride in our univeristy student constituency. The older one, Chen Ching Kwei, has for some time been active in religious and social service. The younger newcomer, Hoh Yuing Shi, is already teaching a class in the Middle School Sunday-school.

A PRAYER OF FAITH FROM CHUCHOW.

W. REMFRY HUNT.

Mrs. Hunt and myself, with Mary, recently started out on a trip over the plains to the neighbor missionaries belonging to the China Inland Mission. The roads were worse than anything I could describe. We could hardly make two miles an hour. The chairmen would stumble and fall every few steps. So we took a "right about turn" and headed for the Tientsin-Pukow railway station at Chuchow and waited for the train, which took us to one of our out-stations at Wooee. This little town is a busy mart. It is the junction of the new railroad which will connect the main trunk lines in China with the mighty emporium of Hankow. Wooee is changed by the coming of the railroad trade. The little thatched inns are changing. Fine large hotels are going up. But with the inroads of what this materialistic world calls "civilization" comes also the greed, graft, and rivalries of the common roads of life. The once peaceful and rural inns, with their quiet restfulness and freedom from the more open vices are now noisy, brazen, and lewd brothels. Singing girls and voluptuous story tellers win and woo the crowds. But our mission church is in the heart of the town. Some twenty-five

believers are the salt of this modern Samaria. Chinese government schools have opened up finely. In the marks for efficiency and regularity our little school in Wooee won the race. Mr. Dadji is a graduate of our own preparatory school in Chuchow. He has the respect of the whole town. As the town promises to be one of the busiest and liveliest in the province, *the little band of believers are anxious that their light should shine its best.* There is no home in the already mission-owned land site there for the native pastor. As pastor Madjen-ping recently died, he prayed that God would raise up some one in some *Sunday School* or *Endeavor Society* who would give us TWO HUNDRED AND FIFTY DOLLARS (gold) with which to build the humble little manse in Wooee. *Who* will *answer this prayer* of a dying Chinese evangelist?

CHINA AS SEEN BY A NEW MISSIONARY.

ANNA LOUISE FILLMORE.

I will never forget my first morning in China. The day previous and the night had been spent in Shanghai, and on one of the large Yangtze River steamers. They are quite as Occidental as some parts of the western States, so I do not call them Chinese. But this morning we were put into a broad, flat-bottomed boat to be rowed to shore. There was so much scrambling and shouting and pushing. Baskets and people were piling together, so that we had drifted away from the steamer before I had a chance to look around. One glance sufficed to convince me that I had been dumped into China and the West was fast slipping away. We were packed in until the oarsmen could not wield their oars without knocking some of the passengers out of their places, which they did unhesitatingly. But after several strokes, when each had adjusted himself to a little spot in which he was out of danger, I began to look over the crowd.

There were a hundred or more dirty, ragged, tousled coolies, gabbling a jargon that sounded like quarreling of the most vicious sort. I have never seen so many people in such rags and patches, and they had cues! A great many of them had cues, rusty, straggly cues, some were wound around their heads and others wore theirs hanging down. But it was not the kind nor style that startled me, but the fact that they had cues at all. I thought every cue had gone with the revolution. And here was I, not very many miles away from Shanghai, seeing cues. Could it be that China was still underneath the nation of centuries of tradition, and not the republic of newspaper fame?

Arriving in Tungchow, a very different impression was made, however. This is the district of which we have heard so much lately, the home of the minister of agriculture, Chang Chien. It was very easy to see that some modern improvements were to be found here. As we rode along the levy we saw some farmers putting out some experiments. The roads, the houses, and the little fields of gardens all had a thrifty look. In the distance could be seen the cotton mills, where thousands of people are employed under Chinese management. In fact, our two missionary families are the only foreigners in the whole district, save for one engineer, now building dikes for Mr. Chang. The normal schools, orphanages, and other charitable institutions, as well as the industries of the community, are the work of a few enterprising, modern Chinese.

We arrived just at the time of the coming of the Garretts and the departing of the Ploppers for their new work in Wuhu, consequently just in time for the feasts and the orations that the officials were giving. It portended to be quite an ordeal for a newcomer, but the graciousness of the Chinese hosts and hostesses made it not only easy, but very pleasant.

Dr. Hagman had just opened the hospital. The number of patients was small, though increasing every day. The hospital was immaculately clean and shiny, quite in contrast to the poor people who came to be treated. It must have frightened them to see such whiteness, for I am sure they never saw such before. Dr. and Mrs. Hagman were beamingly happy to be at work after two years of language study. Mrs. Hagman spent the afternoon in the drug room, making solutions and filling prescriptions for the doctor in the clinic.

Nantungchow is a place of unusual opportunity, because of the interest of the officials in the missionary work and their own enterprise in introducing improvements for their people. But as we walked through the narrow, crowded streets of the city, we could see that the standard of living had not been materially raised. The people were much the same as those I had seen on the boat, and their homes correspondingly poor and dirty. I felt there first what I have felt in other parts since—that only the vitalizing power of Christ can raise these people from excessive toil, poverty, and disease.

The thing that struck me at first and is still impressing me is the inadequacy of the missionary force everywhere. Even in Nanking, where the missionary population is large, every one is in crying need of helpers. And there is plenty of work to be done that

has never even been attempted. Christianity is not imbibed in the course of a day. But patiently, with constant teaching, toiling, and prayer, one must wait for the fruits of the Spirit.

DEDICATION OF WEST SIDE CENTER, LUCHOWFU, CHINA.

EUNICE C. TITUS MEMORIAL CHAPEL.

GEO. B. BAIRD.

This morning, January 28, 1917, we dedicated the new West Side Center of Luchowfu, China. The Central Church dismissed its service for both morning and evening to attend the dedication of the new place of work and worship. Mr. Wen Fang Liang, a graduate of the Union Bible Training School of Nanking, who is to be the resident preacher in charge of the new center, presided at the dedicatory Service.

Mr. Djao, one of the old preachers, offered the opening prayer. Pastor Shi Kwei Biao, the veteran evangelist, presented the new buildings to the Lord and offered the dedicatory prayer. Mr. Yu and Pastor Hsia Gwang Tsiang, of the Central Church, delivered the special sermons of the morning. Tonight we begin special evangelistic meetings, to be held for one week, both at the new center and at the Central Church. This is in harmony with the plan of the Forward Evangelistic Committee of China to hold simultaneous meetings all over China during this week. The women hold their meetings during the afternoon and the meetings for men are at night.

This new center is well equipped for work. There is a chapel which will seat 300 persons, with five Sunday-school class-rooms opening from it. In front of the chapel is a large social reception-room and an office for the missionary in charge of the work. There is also a large reading-room, where newspapers, magazines, and books are provided for public use. This will be open afternoons and evenings. At the rear of the church is the pastor's home and the Boys' Primary School, and a room for the teacher to live in is also provided. We are equipped for the development of a small modern Sunday-school work in this center. The schoolroom can be used for a Primary Department, and altogether we can provide separate rooms for ten or more classes.

The buildings are all simple Chinese architecture, and the total cost of land and buildings complete was about $2,500, in gold. We have few centers of work in our mission equal to this new center. The money for the land was provided by the Shelbyville,

Graduating class of the Christian Boys' School, Luchowfu, China. Geo. B. Baird is now in charge of this school. F. C. Buck for a number of years carried on this good work in an abandoned heathen temple. Friends in Nebraska are giving money for a new building.

Ind., Church and the Alliance, Ohio, Church, one my home church and the other my Living-link church. The money for the buildings was provided by the Eunice C. Titus Memorial Chapel Fund, raised several years ago by Mr. and Mrs. C. B. Titus, who were formerly missionaries in Luchowfu. It is fitting that this chapel should be in memory of Mrs. Titus, for she is so fondly remembered by the women of Luchowfu for her life and work while in their midst. No worker in Luchowfu has succeeded in winning the hearts of the women of Luchowfu as did Mrs. Titus, and she did it not by eloquent preaching, but by the simple living of the gospel among them. She was always a friend and her home was open to them. We now live in their old home, but it is remembered as the Titus home, and women constantly tell of how they came here to see Mrs. Titus.

The money for these buildings has not really all been provided yet. There was not enough to add the Sunday-school class-rooms at the time, but the China Committee thought they ought to be built with the chapel, so they advanced $150 in gold, hoping that we might be able to raise this from among our friends. Mr. and Mrs. Titus, although they are now at home and depending on a limited salary, wrote that they would assume half this amount if we could raise the rest of it. With the money already advanced, the buildings are not entirely completed. The chapel has a good cement floor, but the Sunday-school rooms, the school building, and the pastor's home have only "dirt floor," which is neither comfortable nor sanitary, although it is the common floor in the homes of the floor and even of the common people. We have no furnishings for the class rooms, the reading rooms, and the reception rooms. We borrowed from the Central Church for the dedication. In all we need about $400 in gold more, and the committee have asked us to try to raise this amount. Five Sunday-school class rooms, $150.

Five Sunday-school class rooms.	$150
Floors for these and for school and pastor's home	200
Furniture for these rooms—tables, chairs, and seats	50

Fifty dollars will pay for a Sunday-school class-room complete, floored and furnished. Ten dollars will floor and furnish one class-room.

Let no one rob the regular offering for missions of your church or Sunday-school, but if you have a few dollars to spare, send them to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio. Mark it plainly, "For Luchowfu West Side Center." Also drop me a word and I will write you how the work is doing in the new center.

FOREIGN MISSION WORK OF AMERICAN UNIVERSITIES.

Yale in China is the New Haven designation; Ya-li, that used in Changsha, Province of Hunan, where the college is located. It consists of a high school, college, and medical department. Already with its 180 high-school and college students, its forty nurses in training, and its twenty medical students, it is stronger than the American Yale after a century of existence. The $25,000 which is raised annually for its support is given by six or seven hundred persons, almost all Yale men. In twelve years about twenty-five Yale students have gone to Changsha for a longer or shorter term to teach in the medical school. Some have paid their own expenses. It is now almost an established tradition for a member of the graduating class at Yale to go out as a short-term teacher.

The Chinese Oberlin is in Shansi Province. It is concerned with secondary education in a very practical way, and is made up of an academy at Taiku, a grammar school at Fenchow, and eight other grammar schools scattered through the Province of Shansi. In its present form it is a memorial to Oberlin martyrs who perished in the Boxer outbreak of 1900. An Oberlin trained Chinaman, Mr. H. H. K'ung, is its leading spirit. "King and K'ung," the chiefs, respectively, of the institutions in Ohio and Shansi, are frequently coupled in accounts of this offshoot of Oberlin. The group of Chinese schools enrolls 700 pupils and employs forty-three teachers. They are largely financed by the self-sacrificing gifts, amounting to $5,000 yearly, of Oberlin students and faculty members. The plant is already of considerable size, thirty-one buildings upon a nine-acre enclosure, for the future Oberlin looks forward to a complete reduplication in China of its college plant, an institution imbued with Oberlin ideals and the Oberlin spirit. What better thing of equal cost could one wish in China?

Princeton's foreign missionary interests are bound up with the Y. M. C. A. in Peking; the University of Pennsylvania with Christian medical work in Shanghai; the University of Michigan has begun mission work at Busrah on the Persian Gulf; Dartmouth in Turkey. Williams supports Mr. Miller at Pasumalai, India; Bowdoin, Mr. Hiwale, of the Marathi Mission; Pomona College is to help in the new International College in Smyrna. Harvard started with a supposedly Christian medical school in Shanghai, but its

Christian teachers have resigned and the others are engaging in lucrative private practice in the city out of instruction hours.

JAPAN.

TAKINOGAWA STATION REPORT.

MARY F. LEDIARD.

Our schools are like beehives—fairly humming, with graduation just a month away. Sixteen girls will graduate this year—two from the Bible school, five from the high school, three from the higher department of the home economics, and six from the regular course. Six of the sixteen are not yet Christians, I am sorry to say. Twenty-five boys will graduate from the middle school, of whom seven are Christians. Thirteen will graduate from the kindergarten.

This month we have had a visit from one of our graduates who is teaching kindergarten on the northern island. She was sent down to Tokyo to visit kindergartens to make herself more efficient in her line of work. It is a joy to see our girls doing good work all over the country.

We entertained eight of the principals of the primary schools in this district. We do it as a matter of advertising. If we can win the teachers, and we are succeeding, their pupils will be won, too, for the pupils go where the teachers advise. This year they were particularly interested in Miss Parker's new Edison phonograph. It is a treat to all who hear it and it helps us so much in entertaining.

The weekly meetings are being carried on as usual. The Monday night class for business men still meets. Miss Parker and Mr. Iriye, one of the members who has just come back from New York, find many things of interest to tell the rest of us who have not had that pleasure. They are still much interested in their Bible study.

Our missionaries' prayer-meeting on Tuesday evening is one time, and often the only time during the week, that we see each other. It is a time of strengthening that we all look forward to.

The Wednesday night women's meeting does not grow much, but each week there are a faithful few. The graduate girls are making the addresses this term and are doing very well indeed. When that meeting is over, if there is time, we sing English hymns, and one of the graduates who lives near has been coming to the meeting since we started the singing.

The church prayer-meeting on Thursday night is really a meeting of the students of the two Bible schools for prayer. This one hour each week is devoted to quiet thoughtful prayer.

The Bible boys have charge of the Sunday evening services as part of their practical training.

As a member of the Board of Trustees of the new Union Women's College, I have been attending numerous meetings. The number of problems to be solved are countless, but we are making some headway. Five members of the Board are Japanese, all well-known men and women. The financial backing given by the six Mission Boards who have entered the Union is splendid, and we feel that success is assured. We are grateful to be able to enter the Union, and hope that very soon we will be able to take our full obligation of five thousand dollars, as well as the unit of seven hundred dollars for this year.

I have just looked through the March Offering number of the MISSIONARY INTELLIGENCER. The needs are so forcibly presented that I do not see how the churches can disregard them. Moreover, every need that is presented in that number could be multiplied ten times without exaggerating in the least, and even then there would still be millions of people unreached.

REPORT OF PROGRESS.

F. E. HAGIN.

There was one baptism in Kofu during February.

The boys from our Bible college have opened up a Saturday night preaching service at Honjo Church.

As a result of starting the work at Neno Mura, six have been baptized; one girl is in school preparing to be a Bible-woman. Just this morning a letter tells me that the postmaster is going to send a daughter to our girls' school, through the influence of our Christians there.

Our members at Toride are much heartened by the prospect of $800 coming from our board to build their church.

A young woman baptized at Hachiojo Island is thinking of giving her life to Christian work.

Shizuoka is planning for some special meetings soon.

Our city churches are constantly losing good members. A Miss Horiei, who has been a faithful attendant at Honjo for ten years, goes away next week to another city. Only

one man is yet a member there who joined when George T. Smith labored in Tokyo.

Pastor Takaji made an extended trip around Katsuura recently. He reports great prospects in South Chiba province. Here is where we are waiting for a missionary family. *Please hurry them over here.*

FACTS ABOUT JAPAN.

T. A. YOUNG.

According to the latest statistics available, there are now 307 Christian schools of all grades and classes in Japan. Of this number

there are 20 theological schools for men with 561 students; 8 evangelistic training schools for women with 156 students; 6 men's institutions doing work of college grade or above with 986 students; 9 institutions of the same grade for women with 317 students. There are 17 schools of high-school grade for boys with a little over 6,000 students, and 42 high schools for girls with over 5,000 in the student body. The total number of young people, including the large number of kindergarten children now receiving an education under Christian influences, is about 25,000.

During 1916 the Christian Literature Society of Japan published 40,000,000 pages of Christian literature.

During the recent three-years' evangelistic campaign there were 3,400 meetings held, in which about 625,000 people heard the gospel message, and of this number 21,000 have been enrolled as enquirers.

The Survey and Occupation Committee in its report emphasized the great need of more missionaries for direct evangelistic work.

There are some 2,500 Protestant Sunday-schools in Japan with an enrollment of 150,000, but this is only 1 in 50 of the children in the public schools who number 7,500,000. It was the opinion that both the number of schools and the enrollment could be greatly increased if the missionaries and Japanese workers were awake to the many opportunities.

This is a striking sentence from the report of the Social Welfare Committee: "There is a section in Tokyo containing 965,000 people, among whom not a single foreign missionary is living. Is it a challenge, a rebuke, or just a plain shame?"

As a student city Tokyo probably stands in the first place among the educational centers of the world. Its universities and private schools and special schools of university grade enroll over 35,000 students, while in the high schools and other institutions of the second grade there are even more enrolled. In one ward alone there are said to be over 100 public and private schools and universities, with 30,000 students in attendance.

Tokyo has 165 banks which do two-fifths of all the banking business of the country. Their deposits last year aggregated over eight and one-half billion dollars. These figures represent an increase of 425% over seven years ago.

Within an approximated ninety square miles Tokyo is a solidly built up city of three and one half million people. This figure is in excess of the last census of Paris, and puts the Japanese capital next to New York and London.

One million people, including families working in factories and mills and small industrial enterprises in Tokyo, have, up to the present, been neglected by the Christian movement. These form a great social as well as a spiritual problem.

The Conference practically unanimously endorsed the movement for a Christian university and adopted memorials both to all local boards as well as the Joint Committee of Boards, urging that this university be established without fail.

SPECIAL JOYS IN THE WORK.

GRETCHEN GARST.

A number of the normal school girls who have come to Christian Endeavor decided some time ago that they wished to become

Christians, and have been studying with that in mind. Some who read this may remember my telling of one girl who spent Christmas with us a year ago. She leads her classes in everything, and is an unusually fine girl in every way. She seems to have been specially fond of Rachel, and often speaks of her. That Christmas she said that she didn't suppose there could be such a happy time this side of heaven. Before Christmas she decided that she would become a Christian as soon as she understood more fully. When she was at home for the winter vacation, she asked her father, and he refused his permission. She kept steadily on studying by herself and coming here to the Japanese helpers for answers to the questions that came up. One question that puzzled her was

that of ancestor worship. She doesn't believe in worship, but does believe in respecting our ancestors. Just at that time we found a tract on the subject written by a man who was a Buddhist priest. That helped her with the one question, but there have been many others. Finally, February 15th, she told us that she wished to be baptized as soon as possible! Unfortunately, my Tokyo trip was lengthened by happenings there, and I couldn't be here for the service, March 4th. The girls' face fairly shines, she is so happy. She wrote her father, and he wrote back that she had been in too much of a hurry. She wrote him again telling how she felt about it all, and he said it was all right. She graduates from the five-year normal course, which is only a little higher than our high school courses, next week, and then goes on to a sewing school in Tokyo. We shall keep in touch with her by letter and see her whenever we are in Tokyo.

This girl and a young man were baptized on the same day, and next Sunday three girls and one young man are to be baptized. This surely has been a joy month!

Our hearts are full of thanksgiving for the blessings that are past, and we look forward to greater things. Keep on praying for the work here and in all places, and we shall do the same.

AFRICA.

REACHING THE FIELD.

MRS. H. C. HOBGOOD.

We have been here one month to-day. Had a pleasant stay of a week at Bolenge, and there had the opportunity of greeting all our missionaries. Some were there for medical attention, and some for a conference. I am very favorably impressed with all of them. I think they are a fine lot of people.

We had a royal reception here at Lotumbe. The natives almost smothered me when I got off the boat. It was good to have such a welcome. After plowing our way through a crowd and shaking hands and greeting them, we came to investigate our house. The mud-dobbers had about taken possession. Aside from that, it is great. I am so happy to have such a lovely home to come into, and think Clay was very wise to build it, even if he didn't have any definite matrimonial prospects at the time! It is built on the uniform plan: Three rooms eighteen feet square, two bathrooms, a kitchen, and good porches. We have converted one bathroom into a serving room and store room with our kitchen just behind—only a narrow passage between. We like it very much. All is finished but our kitchen flue, as the kitchen was only just finished when we arrived. The carpenters have been busy trying to get the hospital into shape for the fifteen operations which Dr. Frymire and Dr. Barger have just finished performing.

The thing which impresses me most and also oppresses me is the crying need for medicine and medical attention. Dr. Frymire has been away so long and has only been back a month. He is leaving to-day for Monieka to be with the Holders. We hate to see him go, but think it is best, as they have the little baby and will be anxious about it. Dr. Frymire is surely a great worker. How we wish we had about four more like him and some trained nurses to help! We need workers so much, so much.

The school is large now and doing well. Mrs. Smith is not very well. She has had the school to attend to so long. I will take the little folks next week, I think. Clay has the morning school. Of course there are some native helpers. Mr. Smith attends to the 11 A. M. school, and Mrs. Smith has an afternoon class of boys, besides the school in the church building with young native teachers. We have some splendid young men here to help us.

The evangelists are in now. Clay is conducting the school for them each afternoon and Mr. Smith has the inquirers' meeting. There are more than one hundred inquirers, and not all of the evangelists came. There was a big group of canoes which came in in a very impressive way one afternoon. We heard them singing "Bringing in the Sheaves" and felt it was very true, for their canoes were loaded to the limit with inquirers. The evangelists seem to be a very sincere group of men. The little boy teachers who go with them are sturdy little chaps who can teach the evangelists to read and write.

The little children are very interesting to me. I am so anxious to get to work with them. I am studying Lonkundo all the time, and hope to take an examination in June. I can't help but learn it, it is so "learnable."

Mr. Hobgood and I expect to begin some itinerating work soon. I have been doing some jungle walking, and think I will stand it very well.

We are very happy here. It is a great field for labor and we are so glad we came. Please send us workers. "The fields are indeed ripe."

LEADING EVENTS.

HERBERT SMITH.

Mr. Hobgood went home on furlough in August, 1915, and returned to Lotumbe the 29th of November, 1916. The welcome given to him and the new Mama was splendid. The Lotumbe people are a loyal folk. They never allow anyone to leave without a good send-off, and the return is anticipated by them days and weeks beforehand. Mr. Hobgood was the subject of their daily prayers, both public and private, while at home, and especially during the return journey with its many dangers of the sea.

Our Lotumbe beach was crowded when the S. S. Oregon came in. It was a happy crowd. It was a question whether this crowd would push one back into the river or completely overwhelm him in their eagerness to shake hands. One of the missionary's joys is this loyalty and love of his own people. No crowd of natives show such enthusiarm as do the native Christians over the coming and going of their white people.

Dr. Frymire and the twenty men who went with him came in for this welcome. The doctor had been on a long, hard journey, and he had brought all his men through safely. They had been in territory that we as a church have to evangelize. Their trip was not an evangelistic one as much as it was one of exploitation. It was made in order that we may estimate what there is to do and so get on to the occupation of it as soon as we are able. A native sent me a message recently that we were exceedingly slow in sending the gospel, and we want to be a little quicker in this important work. The full report of this trip will doubtless appear in due time. It ought to be studied by every one interested in the extension of the Kingdom.

The Lotumbe hospital was dedicated. This is the first hospital the F. C. M. S. has in Africa, but others will soon be built. It was needful that such a building should be provided. Two patients came 250 miles and waited a year to be operated on. These and thirteen others were successfully treated by Dr. Frymire and Dr. Barger the week after the dedication.

This week finds us again working with the inquirers, and we hope a good number will be ready to begin the new life within a few days.

One other event not mentioned above was the offering on Christmas day to some new work up on the Juapa and Lomela Rivers. Each of our four stations hope to find two families and the money to support them for this new work. The S. S. Oregon will carry these workers to the fields. Lotumbe has two of its Christians in mind and more than a fourth of the money needed for the first year.

With our Lotumbe station school and the schools reported by part of the evangelists who were here, we have more than 650 reported in school for the term.

A THANKSGIVING FEAST.

LILLIAN P. JOHNSTON.

Perhaps you will be interested if I tell you about a feast held by the boys who went the six months on the path, in thanksgiving over their safe return. They asked us about it, so we gave them a dollar and some palm nuts. At about three o'clock in the afternoon we went out to Bethany. The Christians and boys were assembled about the houses in the center of the town, principally about Yoka's new house, as it is the largest and best. After some games played by the boys, they sang a hymn and offered prayer and the food was brought in. We, with the bampakas (elders), ate outside at tables and from plates or leaves, according somewhat to rank. And such a feast! You wouldn't believe how many good things they can make and how much of a variety. There was chicken and bosako (palm oil), fish and bosako, a native bread made from cassava flour, boiled and

A shrine in West China, with its prayer flags and Chinese worshipper. He has just offered a sacrifice of grain to the spirits.

roasted cassava, the leaves of the cassava cooked in oil, and the pounded up green plantains. My, but it was all good to eat! Everybody who came had enough, and then some to spare.

Longa.

PHILIPPINE ISLANDS.

AN EVANGELISTIC HIKE.

FRANK V. STIPP.

On a bright Monday morning recently the district evangelist of the Vigan station and the writer started out for a week's hike among the pagans and Christians in the mountains east of Vigan. A missionary is never so happy as when on just such a trip as this. Although there is a good deal of hardship and hard work to be encountered, the rare experiences and fellowship cause one to forget these.

We traveled the first short stage of the journey in an oxcart which was hauling the mail. An oxcart is not designed for comfort, although it is often used for passenger service. It is a bamboo box fixed rigidly on a heavy axle connecting two large wooden wheels. Our next conveyance was also made of bamboo, God's great gift to the Filipino. It was a raft about 7 by 25 feet, and made of large bamboo poles. On the central part is placed a small cover resembling the old prairie schooner covers. The mode of locomotion varied according to the changes in the river. Men themselves furnished the power. Sometimes they were pulling, sometimes pushing, and sometimes moving it along by long poles. Every time we crossed the river from one bank to the other, there was a race for the other side to see who could get first place. After a six or eight-hours' ride we landed, and by means of a second oxcart soon arrived at the home of our evangelist. That evening we called the brethren together and had a meeting.

The next morning we rented horses, and for two days we were climbing up and down mountains, often dragging the little ponies after us, because the trail was steep and rugged. In this way we visited a great many villages and traveled far. At noon of the second day we arrived at a real pagan village, where a stone god was located. Under its protecting tree a great many interesting things occur in the way of feasts and ceremonies. However, in spite of false teaching, we were able to baptize a young lady of this village. We sent our horses back from this place and stayed with the people almost a whole day, because I had some good friends among them.

The next morning we took up our journey on foot, and for four days we kept it up, walking almost continually. Sometimes we would arrive at a village after the people had "gone to bed," or, more properly speaking, laid down on the floor for the night; but they gladly got up and fixed us a supper and helped us to call the people together for a meeting.

We had some wonderful views on this part of the trip. On some occasions we were climbing almost all morning, it seemed as if the world had turned on edge. At last, however, we would reach the top, and such a view! At our feet a precipitous mountainside leading down abruptly to a rich valley hundreds of feet below. A false step would mean the loss of a good (?) missionary. Beneath the level valley stretches out for miles, dotted here and there by villages and by some of the large towns which we have visited before. The valley is bordered on the other side by a little coast range, and beyond that we can see the bluish green of the China Sea rising up to meet the clouds. In contemplating this scene one forgets the difficulty of the ascent until the guide calls his "sigue," which means we are about to start the descent, which is but little easier than the climb up.

After four days of this tramping on foot, we had worked ourselves to the southern end of our territory. Again on Monday morning a week after our start, we arose early and started for a large town situated near the sea. Here the blessings of civilization make possible a faster means of travel—a large truck turned into a passenger car. By this means we arrived home in time to get a good dinner and night's rest.

When you think that this is my work, do you wonder I enjoy it? Travelers pay great sums for scenes not so beautiful and experiences far less thrilling. Sometimes I feel that there is something wrong; that I should be paying some one for these great joys that come to me. And then I just remember the Giver, and try to pray a little harder and serve a little more faithfully in order that He may know that I am appreciating all His blessings.

Laoag.

FIRST IMPRESSIONS.

MISS VERA ADAMSON.

This is my first Sunday in Vigan. I have just returned from the evening service at the chapel. Vigan is no more merely a name to me, but a reality.

I arrived last Monday afternoon from Manila with Dr. Pickett and Mr. Stipp. I am at present making my home with the Stipps in the Hanna House, where the girls' dormitory is being conducted.

The first morning I was here I began my language study, on which I am hard at work.

Even though I have not the language yet, I find much that I can do. I am teaching the book of Acts to the girls in the dormitory at their evening devotions, and this morning I took a class of high school girls and nurses in Sunday-school.

This afternoon I went with two girls and my teacher to the jail for a service. There were about fifty there. We sang, and Mr. Ilustre spoke in Ilocano and then interpreted for me. I will be so happy when I can speak to them in their own tongue.

The opportunities here are manifold, but the workers are few. The Stipps expect to go back to Laoag before long. "We pray the Lord of the harvest that He will send forth laborers into his harvest."

One day this last week I went with Mr. Stipp in his car to two villages north of Vigan, where we called on several of our members. It was most interesting to visit the people in their homes, which are not homes in our sense of the word, as they have no word to express our meaning; they are simply places in which to eat and sleep. The people, however, were very cordial and made me feel most welcome in their midst.

The sea voyage was very rough, but was made pleasant by the many missionaries who were on board. Over one-fifth of the first-class passenger list were missionaries bound for China, Burma, India, Ceylon, or the Philippine Islands.

Our annual convention of missionaries was held in Manila this year the first week in January, so I remained there for it. This conference was a big help to me in getting a general view of the work here, as well as of its problems, which are not a few. Indeed, this meeting was a revelation to me as to the number of vital but perplexing questions facing a missionary at work. I was greatly impressed with the spirit of cooperation manifested by our workers, with their efficiency and consecration.

I am happy indeed to be here, happy that my lot was cast in these Islands, for the opportunities here in this transitional period of their history are many. I pray that strength and wisdom may be given for the tasks which are before me, and that my service here may be crowned by many souls brought into His Kingdom.

CUBA.

CUBA LEADS THE WAY FOR CHILDREN'S DAY.

JULIO FUENTES.

I had a very good Passion Week in this year. Sunday 7th, when we was in the Sunday-school, arrived of Matanzas Brothers Mr. and Mrs. Doan and Mr. Griffith. We had 41 attendance. In the night we had a good service, with around 120 attendance, a confession, one baptism, and the Lord's Supper, very solemn.

The Sunday 8 we had our program of the Children's Day. Notwithstanding to rain copiously, the church was brimfull. *The offering was $18.34.* I am sending you with this a check for this amount for the preaching the gospel in other lands.

MONTHLY REPORT.

W. L. BURNER.

The month has been given over to Evangelistic effort, and with satisfactory results. The work is being done in a distinct manner, more with a view to getting the church before the people and presenting the broad claims of Christ to the people generally. To this end we used our new stereopticon and presented the Life of Christ, some of his parables, and the Lives of Paul and Moses.

All of these views were well explained, and the truths thus simply and vividly presented left a deep impression on the people.

In Manguito our chapel would not hold the crowds that came. It was interesting to note that each night there was a better showing of grown people, and from the better classes. The lines of cleavage between Catholicism and Protestantism were more sharply drawn than ever by the people themselves, and those who had forgotten or neglected their religious vows were once more active.

Our week in Union was especially happy in the renewed interest in the work. Our roomy chapel was well filled at each service, and with some of the best families of the town. The Episcopalians withdrew their worker and work the first of the year, and there was good cooperation on the part of the other Evangelical Christians living there. We are trying to make the church a home for them also. Our hearts rejoiced over hearing

fourteen make the good confession. Several were fine young men. The work was greatly strengthened and the workers encouraged.

Our Matanzas meeting was well attended until a Cuban freeze struck us. Three made the good confession here. Of especial help were the two sermons of S. G. Inman. He lifted the vision of the church and made it feel its place in our Lord's program.

FROM SUNNY CUBA.

W. R. BURNER.

I feel that the life of the members is being deepened and strengthened. These experiences come with suffering and grief often, but by whatever means, they are valuable. We are just now going through the testing by unfaithfulness on the part of one who was at one time promising. We try to let His will be accomplished in our lives.

The month has been given over to preparations for our evangelistic campaign, which begins next Monday, and will be on for about three months, and to the Christmas programs. All seem to have been good and were well attended, even attracting the first families of each place where given.

At present we are in the midst of a very helpful and encouraging series of union service in the Week of Prayer. I enclose program. There is a better spirit manifested here in Matanzas than has been seen in years. There is even a proposition pending to have regular union services, say once a month.

I feel that Cuba is passing through a crisis, or at least we stand at the entrance to a new order of things; whether better or worse, I can't say. As yet we do not know who was officially elected to the Presidency in the November election. The abnormally high prices has created a new spirit of socialism and new demands are constant. Practically all the railroads have been on strikes in the last two months; the Methodist Church has lost one of her best preachers because of small salary, and another is talking of leaving. The Committee on Cooperation, in its February meeting, may have some matters of grave importance to present, which if rightly received may mean much to the advance of the Kingdom here. One thing is evident: we must get together and present a solid front to the common enemy, and we must adapt ourselves and the message to the real spiritual and social needs of this people.

Whatever the results of the political, social, economical, or religious agitation may mean, there will still be room and a larger place for the simple truths of the gospel and a larger call for the plea the Disciples, better than any other people, can and should present.

Matanzas.

SUNDAY-SCHOOL DEPARTMENT.

MISSIONARY INSTRUCTION IN THE SUNDAY SCHOOL.

(Joint Committee, Mrs. Ellie K. Payne, Stephen J. Corey, Robert M. Hopkins.)

In all constructive work there must be adequate planning and workable material, so in the teaching of missions in the Sunday-school the essentials are a definite plan or policy; program material and equipment with which to work; and, needless to say, some kind of an organization to carry out the policy and see that effective use is made of the material. *Have a Missionary Committee in your Sunday-school.*

But it is of the second essential we wish to speak at this time—program material. Whether your plan is to have missionary instruction in the school once a month or every week, the program should be well worked out, related to a chosen theme for the opening exercise, preferably, and specific. A certain time should be set apart for the use of the missionary material, so that no special announcement need be made upon its presentation as something apart from the worship program.

Does the material prepared by your Mission Boards meet these demands? Read the testimony of those who have used the "Little Journeys" series, either the first or second year:

"As Ohio State Missionary Superintendent, I shall always urge every Christian church Sunday-school with which I come in contact to use these lessons. It is just such systematic instruction we need to give the old and young before we can expect them to be vitally interested, to pray earnestly, and give liberally to missions."—Ethel E. Brice.

"Let me say how much the missionary material you now get out is appreciated by me. For many years I have waited for just this very material. The 'Little Journeys' series was especailly helpful in the religious day-school and the note books thoroughly enjoyed by the children. It is safe to say that there is no missionary material got out by any other Board that surpasses ours, and

I am familiar with the publications of several Boards."—Myron Settle.

"I have received copies of your most excellent booklet, 'Little Journeys to Far Countries,' and the accompanying stories. I am much interested in your plan and am eager to know what the demand has been for these from your schools."—George H. Trull.

And just a few words from some of our superintendents and leaders who are using the material:

"I find these lessons far superior to those of former years. They give more complete information relative to the missionary work carried on in mission lands, as well as the need of it, and being in story form is attractive to young and old."

"I think this the finest course in missions we have ever had. Boys and girls very much interested. One boy said he wouldn't have come one Sunday, but was afraid he would miss something. Another said it was right with his geography lessons at school."

"We used 'Little Journeys' in the Sunday-school and also in our Junior Congregation, and they have proved most interesting and instructive."

"Our Sunday-school is small and at present we have no minister, but 'Little Journeys to Far Countries' is keeping up our average attendance, and every boy and girl is there on time, as the lessons are given in the opening exercise."

"Helps to bring them there on time!"

"Best thing ever adopted to create interest in missions."

"Delighted with 'Little Journeys.' It is ideally arranged to command and hold the interest of the child."

Little Journeys to Far Countries, 10 cents.

How the Missionary Works (Graded): Primary Set, 5 cents; Junior, 10 cents; Adult, 15 cents; 25 cents for the full set.

"Knowing Jesus Makes a Difference," an object lesson for Primary and Junior boys and girls, 25 cents.

Order from the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

CHRISTIAN ENDEAVOR DEPARTMENT.

STILL GAINING.

The Foreign Christian Missionary Society is happy to announce another gain in receipts from the Endeavor Societies for the month of April, amounting to $80.67. While this is not large, it makes the gain on the year $1,589.11. The Societies everywhere are looking forward to the possibility of reaching the watchword, "$15,000 from the Endeavor Societies by September 30, 1917." It is urged that every Society feel its obligation to this work, having a liberal share in it.

SUMMER MISSIONARY CONFERENCES.

Every Society should send at least one delegate to one of the missionary conferences held by the Missionary Education Movement in seven sections of the country. This is a wonderful opportunity. Read full announcement on the back cover of this issue.

MAKE YOUR SOCIETY A LIFE-LINE.

During the past month another good list of Societies has come up to the Life-line class. Two more have become double Life-lines. Read the following list:

York, Neb., supporting Li Yung Fang, China; Portland, Ore. (Woodlawn), supporting A. Aguirre, Laoag, P. I.; Denver (Englewood), Colo., supporting M. Layus, Laoag, P. I.; South Butler, N. Y., supporting Konno San, Akita, Japan; Mt. Ayr, Iowa, supporting S. Rigunan, Aparri, P. I.; Broken Bow, Neb., supporting Suzuki San, Osaka, Japan; Oklahoma City (First), Okla., Booster Society, paying $50 to the support of Miss Margaret Darst, the church Living-link.

The Pittsfield, Ill., Society has stepped from the Life-line class into the double Life-line.

The Denver (West 43d Avenue), Colo., Society has just entered the double Life-line class, supporting Yoane Lofasa, Lotumbe, Africa, and Lee Gway Gwan, Batang, Tibet.

Especial attention should be called to the Society of the West 43d Avenue Church, Denver, Colo. As an outcome of the work of the Missionary Committee, a Mission Circle consisting of twelve members was organized. These twelve members contribute equally to a fund for the support of two native evangelists, making their Society a double Life-line. This is a splendid advance step for that Society, and they will find great joy in carrying forward this splendid work.

THE LONG JOURNEY.

Every member of the Endeavor Societies interested in the evangelization of the world has eagerly watched the progress of the work in Tibet since the planting of our mission at Batang. At first the Tibetans looked upon our missionaries with disfavor. Through the tender ministry of the medical workers they soon realized that it was love that prompted these good people to leave their homeland, traveling half way around the world, putting up with every inconvenience to bring them the message of the Saviour.

Mr. J. C. Ogden baptizing the first converts at Batang, Tibet.

It is not an easy matter, however, for these people reared in the very stronghold of Buddhism to understand that their people for centuries have been wrong and that they should accept Christianity as their religion. It requires a process of education. In the accompanying picture you will see Mr. J. C. Ogden baptizing the first converts at Batang.

We now have a church of about twenty-five members, nearly all of whom have been baptized within the past two years.

The fame of the medical work has spread over all eastern Tibet and invitations are coming to the missionaries to open up new fields. The Foreign Society is anxious to make advance steps as fast as the money can be provided.

Mr. Roderick McLeod and Miss Esther Martin, soon to be married, are ready to go this coming autumn. They are most estimable young people, well trained for the work and eager to carry the gospel to this distant land.

Batang is almost exactly on the other side of the world from Jacksonville, Florida, and requires about a four-months' journey. Mr. and Mrs. McLeod will go first by rail to the Pacific, using one of the large ocean steamships to Hongkong, China, touching Japan, China, and the Philippine Islands. Then a smaller boat to Haifong, in Southern China; thence by railroad to Yunnan fu, where they are met by a caravan ready to carry them on for about six or seven weeks' journey over the mountains, using ponies, sedan chairs, etc. Their freight will be carried on the backs of camels and yak.

Mr. and Mrs. McLeod hope to sail the last of August and expect to spend Christmas in Batang. It will require about $1,500 to make this trip, including special outfit, freight, and incidental expenses. Here are these consecrated, well-trained young people *ready to go*, and the money with which to send them must come from some source.

Endeavorers, will you not provide this amount for Mr. and Mrs. McLeod, who are loyal Endeavorers? How could you make a better investment for the extension of the Kingdom? Please give this question your very careful and prayerful consideration. Write the Foreign Office at once, pledging your part, and thus make happy not only Mr. and Mrs. McLeod, but all of the loyal, self-sacrificing missionaries at Batang, who have been pleading most earnestly for reinforcements.